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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

TORONTO, FRIDAY, APRIL 16th, 1965

Moscow Chief Rabbi Inspects Matza. From left to right: Chief Rabbi Yehuda Leib Levine; Naum Paler, Community Chairman; Rabbi Hersh Gurvitz.

Official photo by Novosti

MORE MATZA FOR RUSSIAN JEWRY

Moscow Jews queued at the Moscow Central Synagogue these last days to obtain matzot for Passover. It was distributed to those who had given the flour beforehand. A small fee was charged for the baking.

The Moscow community will be reasonably well supplied with matzot this year, despite the ban on baking them by the State bakeries. The ban was imposed four years ago.

Central Synagogue authorities and those of the second main synagogue in Moscow have arranged for the private baking of matzot.

Jews will also have Matza in a number of other large cities of the Soviet Union.

Commentary

By M. J. Nurenberger

THE HAGGADA

A most striking characteristic of the Haggada is the omission of Moses from this epic—Exodus—of which he is the undisputed hero. This observation is noteworthy because it was the intention of the Author of the Haggada (in the version which we have recited for thousands of years) to omit the name of the man who had aroused the Tribes of Israel to fight for freedom—the one who had inspired them to revolt against Pharao, against the iniquities of Egypt.

It is remarkable that this man should not have been mentioned in this, the greatest of all stories.

Only once during the Seder (though not in the actual Haggada story) do we remember that the slaves "believed in God and Moshe, His servant".

The Baal Haggada states explicitly that the People of Israel were "neither redeemed by an angel nor an emissary, but by the Holy One, Himself".

This feature of the Haggada—the elimination of any reference to prominent men, great leaders — is, perhaps, the most important lesson deduced from the epic of Jewish liberation from slavery.

* * *

In our own time we have been witness to the change of the most commendable and heroic movements for national and social liberation into new slavery when the Leader became the Big Brother worshipped by the people.

Moses' destiny was not solely to remain unacknowledged in the Haggada; when he left our earth, his final resting place became secret for all time. For, to elucidate further, even a dead leader can become the object of hero worship, a rite alien to Judaism.

In this instance, Judaism—true and undiluted, uninfluenced by religions which accepted some of the traditions of idol worshippers — teaches us the greatest of all lessons: the pre-condition for freedom of man is serving and believing in the invisible God rather than accepting servitude to man of flesh and blood. No one can be emancipated completely unless he believes that every act of freedom, every deed leading to self-liberation, is caused by the invisible Lord of the Universe—not "by an angel or an emissary".

* * *

When we analyze certain events of the last decades, we note the wisdom of this Jewish concept of liberation from slavery.

We beheld the worst come to pass in very noble causes: Lenin worship which substituted Czar idolatry; the Stalin image; the emergence of personality cults in many liberated countries in Asia and Africa: Ben Bella; Nkrumah; Nasser. Every one of these dictatorships resulted from sustaining the image of the leader, the redeemer, — instead of honoring Him, the true Redeemer.

Consequently the old, traditional Torah view of a liberation movement is the most progressive of all political concepts. It forms the basis of a true democracy, for it submits to no dictator.

This lesson of the Jewish version of the greatest of all liberation epics—the story of Exodus as told in the Haggada (though thousands of years old)—contains the most pertinent and most relevant instructions in building a free society in our modern world. Thus Judaism, if properly understood and interpreted according to the tradition, not only is the oldest among the great religions but perennially young and up-to-date.

U.S. Jewry Split

CHALLENGE JOHNSON

AMERICAN JEWISH CONGRESS OPPOSES LBJ ON AID TO DAY SCHOOLS AS OTHER GROUPS FULLY SUPPORT PRESIDENT

NEW YORK, (CJN). — An announcement by the American Jewish Congress (which in the U.S. is only one of the major Jewish organizations) that it will challenge in court President Johnson's one billion three hundred million School Aid Law, has widely split the largest Jewish Community in the world. The American Jewish Committee, a more influential group is not supporting the Congress on this issue.

Spokesmen for all orthodox Jewish organizations told The Canadian Jewish News they will openly fight the Congress on this issue and support the Administration.

It is also predicted that this split in U.S. Jewry may have repercussions in Canada between those favoring Government support to Jewish Day Schools and the groups opposing it.

TO TEST SCHOOL AID ACT

Declaring that federal funds to aid education should "go only to those public institutions open to all citizens," the American Jewish Congress announced that it would seek prompt court tests of the constitutionality of sections of the Morse-Perkins Aid to Education Act.

The bill received final Congressional passage Friday night and was signed by President Johnson.

While the AJC "strongly supports" U.S. aid to public schools it will fight allocation of federal funds to private institutions, Howard M. Squadron, chairman of the AJC's commission on law and social action, said at the Stephen Wise Congress House, 15 E. 84th St.

Specifically, the AJC will challenge segments of the $1.3-billion school aid bill which:

- Authorize $100 million for textbooks to be made available to Catholic, Protestant and Jewish parochial schools as well as public institutions.
- Authorize $100 million to provide remedial instructions, teaching machines, lab equipment and teachers and other services to private as well as public schools.
- Authorize "dual enrollment" programs under which public and private school students would share educational facilities.

"NO RELIGIOUS GARB"

"Every deprived child is entitled to supplementary and remedial help as needed," Squadron declared. "But such help should be given only in places where there are no religious symbols, no religious garb worn by teachers and no identification with any one religious group."

The issue of Federal aid to church-controlled schools has divided Jewish organizational life. The Administration's bill has been supported in its entirety by Orthodox groups, including the Union of Orthodox Jewish Congregations of America; Torah Umesorah, the representative body of all-day Jewish schools, and Agudat Israel of America.

In opposition have been such groups as the National Council of Jewish Women; the Union of American Hebrew Congregations, a Reform group; United Synagogue of America, Conservative; and a number of other organizations.

In an interview, Mr. Squadron said that his organization would seek a prompt court test of these provisions of the law:

First is Title II, the section under which textbooks purchased with Federal funds will be made available to Roman Catholic, Protestant and Jewish parochial schools as well as public schools. Under this title, $100 million will be allocated to the state to pay for textbooks and library materials for church-controlled and other private nonprofit schools as well as for public schools.

Second, in Title III, under provision of which public school teachers and equipment will be sent to parochial schools under the program of supplementary educational centers. Under this title, $100 million will be made available for remedial instruction, teaching machines, laboratory equipment and teacher services in nonprofit private schools as well as public institutions.

Third "dual enrollment" or shared-time arrangements authorized under the bill to the extent that they result in the commingling of public and parochial school faculty, facilities or administration. The law provides no direct funds to parochial schools, but, under the so-called shared-time concept, it makes certain kinds of "fringe aid" available to students in parochial schools.

Nato To Watch Mideast

By our JCNS Correspondent

PARIS — At its last meeting in Paris, the Nato Ministerial Council took the unusual step of discussing the Middle East situation.

No concrete conclusions were reached, but officials said that, in view of the danger of a conflict over the Jordan waters, the Council would continue to maintain its vigilance.

Britain's Prime Minister Harold Wilson also discussed the Middle East in his talks with President de Gaulle. Mr. Wilson told reporters later that their policies in this region were very close and similar. This was confirmed by the British Foreign Secretary, Michael Stewart, who spoke of a "very close accord" between himself and M. Couve de Murville, the French Foreign Minister, on Middle East topics.

It was significant, observed Mr. Stewart, "that we have decided to remain in touch on the problems of the Middle East. Indeed these problems have the capacity of shifting rapidly and, therefore, there is a need for a continued process of consultation."

Satisfied. Dr. Kurt Birrenbach, German Emissary to Israel expresses satisfaction after third round of negotiations in Jerusalem.

Toronto Jewry To Observe Ghetto Anniversary

Toronto Jewry will observe the 22nd anniversary of the Warsaw Ghetto Uprising on Thursday, April 29th, 8:15 p.m., at Beth Tzedec Synagogue.

The date serves as a remembrance day for the six million Jewish martyrs who perished at the hands of the Nazis.

Principal speakers will be: Joseph Rubinstein, Yiddish poet; Rabbi Gunther W. Plaut of Holy Blossom Temple; Rabbi Walter S. Wurzburger of Shaarei Shomayim Congregation. Meyer W. Gasner, chairman of Canadian Jewish Congress, Central Region, will be chairman of the evening; Rabbi Stuart E. Rosenberg, spiritual leader of Beth Tzedec, will introduce the program; Cantor Joseph Cooper will recite the Mourner's Prayer and lead the assembly in reciting Kaddish.

Pupils of Jewish schools in Toronto will light six memorial candles, symbolic of the millions who perished, and recite poems related to the tragedy. Beth Tzedec Choir, under direction of Gordon Kushner, will sing songs of the ghetto and partisans.

The event, under the auspices of Canadian Jewish Congress, has been arranged by a committee headed by Kalmen Berger and Saul Sigler.

Wilson:

WILL NOT SACRIFICE ISRAELIS

LONDON (JCNS) — Britain does not intend to sacrifice her ties with Israel to get better relations with Egypt, declared Mr. Harold Wilson, the Prime Minister, in the House of Commons.

And he followed this announcement with a call to the Arab States to show restraint in the diversion of the Jordan waters. He pointed out that water was "life itself" to Israel.

Mr. Wilson was speaking during the debate on foreign affairs on his talks with the Israeli Prime Minister, Levi Eshkol.

His advice to Israel on the Jordan waters issue was that if Israel felt herself provoked she should not try to impose a military solution, but should take the dispute to the U.N.

Will Not Forsake Israel: British Prime Minister Harold Wilson.

More Tolerance Reported From Hungary

LONDON (JCNS) — The Hungarian Jewish community benefits today from a far greater religious tolerance than exists in the Soviet Union, according to Mr. Maurice Edelman, M.P., president of the Anglo-Jewish Association.

Mr. Edleman, Mr. Marcus Lipton, M.P., and Mr. Maurice Orbach, M.P., returned to Britain last week after visiting Hungary as members of a parliamentary delegation. While there they took the opportunity of meeting leaders of Hungarian Jewry, among them, Mr. Endre Sos, president of the community, Mr. Marcell Steiner, Mr. Geza Seifert and Mr. Imre Wittenberg, the vice-presidents. They also visited the Jewish secondary school and hospital.

Mr. Edelman told the JCNS that their visit had been "an impressive experience."

The Jewish community, numbering about 100,000 people, was, "to the superficial eye, at any rate," functioning well, he said. Its communal affairs, in the secular aspect, were closely supervised, but it was heartening to see Jewish boys and girls being brought up with the consciousness of being both Jews and Hungarians.

Mr. Edelman said that there appeared to be complete freedom of worship. There were several smaller synagogues and prayer meetings scattered throughout the country.

He added that the Hungarian Jewish community was apparently facing the future with hope, although with a certain watchfulness. This echoed the general mood in the country.

Canada Peace Corps For Israel

Plans for a peace corps to be known as Peace Volunteers for Israel (Sherut La'am) were announced Monday by Rabbi M. Libman, chairman of the Toronto committee, at a press conference at Toronto's Beth Tzedec Synagogue. The peace corps is designed particularly for volunteers between the ages of 18-20, composed of representatives from many communities of professional and academic standing who wish to live and work for a year in Israel.

Speaking at the conference which unveiled this project were S. Szegfu, director of the youth department of the Jewish Agency in Canada, and Assael Ben-David, a deputy director-general of the ministry of agriculture in Israel who now is assisting the Jewish Agency to direct its youth department in North America.

So far, fifty young Canadians have applied.

Lawrence Freiman of Ottawa is honorary national president; Leon Kronitz, Rabbi S. M. Zambrowsky, Justice Harry Batshaw, Marvin Gelber, Henry Blatt are acting honorary vice-presidents.

Norman May is national chairman of the administrative committee.

PREFERS JAIL TO WIFE

HAIFA (JCNS) — Given the choice between granting his wife a divorce and going to gaol, Ezra Shemesh, 34, a Haifa labourer, chose prison.

Shemesh's wife, Rahel, 32, started divorce proceedings against him 18 months ago, complaining that he had made her life "intolerable" by suspecting her of infidelity. The Rabbinical Court granted her the divorce. When her husband failed to comply after the legal waiting period of six months, the Court applied to the Attorney General for an order of unlimited detention.

Appearing last week before the Haifa District Court, the husband declared: "I'll sit in prison until doomsday, but I won't give her a divorce."

EXPORT GROWING

JERUSALEM (JCNS) — Israel's exports, valued at $136 million for the first quarter of 1965, was an increase of 20.7 per cent over the same period last year. Industrial exports at $108 million and citrus exports at $ 46½ million were increases of 19 per cent and 20.5 per cent respectively.

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Toronto Synagogue News

BROTHERHOOD BREAKFAST

● Brotherhood of B'nai Israel Beth David held a breakfast meeting on Sunday morning, April 11th. Sam Shulman, president, chaired the meeting. Jack Jacobson, director of Canadian Friends of the Hebrew University, was guest speaker. He was introduced by Joseph Feldt, program chairman.

● The Religious School of BIBD conducted its annual model Sedorim on Sunday, Monday, Tuesday, April 11th, 12th, 13th. Each class participated by dramatizing a certain part of the Seder. Mrs. Sidney Fox, assisted by Mesdames Arthur Rose, Lou Freedman and Arthur Kogon, were in charge of arrangements (including afikomen treats).

● Congregation Seder of BIBD will be held on the second night of Passover, Saturday, April 17th. Rabbi Albert Pappenheim and Cantor David Greengarten will officiate.

Two ritual objects will be dedicated: a combination traditional Seder plate and matza tray, donated by Mr. and Mrs. Jack Gertzbein in honor of the 40th anniversary of Mrs. Gertzbein's parents, Mr. and Mrs. Hyman Goldhar; a cup of Elijah, donated by Mr. and Mrs. Joseph Golberg in honor of their sons, Leonard and Herschel.

● The Religious School will present a film festival on Tuesday and Wednesday, April 20th and 21st.

PRE-USY

● A pre-USY movement has been insrituted at Beth Tzedec Synagogue for youngsters aged 11-12. It serves to link the young pre-teen with the synagogue in programs of a cultural, social, educational and religious nature. Membership after five weeks has passed the 50-mark. Boys chapter, Chaluzim, is led by Alan Rubin; girls chapter, Chaluzot, is led by Barbara Kachuck. Program is under the supervision of Jack Grossman. Mr. Joseph Klinger is youth director.

● Last Tuesday, at a book-of-the-brunch, Rabbi Stuart E. Rosenberg reviewed Saul Bellow's book, Herzog.

● Last Sunday morning, April 11th, Rabbi Joseph Kelman of Beth Emeth Bais Yehuda was guest speaker at a breakfast meeting of the Beth Tzedec Men's Club. Guests were members of BEBY Brotherhood.

VISITOR

Recently Rabbi Michael Celniker, formerly of Beth Tzedek Congregation, visited Beth Torah Synagogue. He conducted services on Friday night and Saturday morning, as well as having addressed the Brotherhood on Sunday morning.

YOUTH MINYAN

● The Youth Minyan of Torath Emeth Jewish Center holds services on Saturday morning, 9:30 a.m., under the direction of Rabbi S. K. Weinberg, evening school principal.

● Rabbi Glukowsky has organized boys' youth groups on Sabbath afternoons. Shalosh Seudoth is held after meetings and Mincha.

● In celebration of Torath Emeth's tenth anniversary, the noted Cantor Moshe Koussevitsky will conduct services and render a concert on the weekend of June 19-20. Co-chairmen of the affair are Messrs. M. Diamond, J. Friedman, S. Wortsman.

PASSOVER SYMPOSIUM

On Tuesday, April 20th, 8:00 p.m., Torath Emeth Jewish Center will host a Pesakh symposium under the sponsorship of the Rabbinical Council of Canada, Ontario region. Participants will be Rabbis G. Felder, M. Kaplan, B. Hauer, N. Rabinovitch. Rabbi M. Ochs will preside. The event promises to be a highlight of the Passover week.

RABBI'S RETURN

Rabbi I. Oelbaum of Ahavat Achim Synagogue, Vaughan Rd., recently was guest of honor at a dinner in celebration of his return from a trip to Israel and Czechoslovakia. Rabbi David Monson was chairman of the evening. Among the guests were: Rabbi Langer; D. Weidberg; Alexander Moses, past president of the Congregation; H. Fried, President. Cantor S. Taube of Beth Ora Congregation, Montreal, rendered liturgical selections.

MODEL SEDER

Last Sunday pupils of the Ossington Avenue Talmud Torah held their annual Model Seder. Rabbi I. Cohen, principal, addressed the group, composed of students and parents, emphasizing the relationship of Passover and Jewish education.

Charles Gartunkel, chairman of the Torah Education Committee, thanked Rabbi Cohen and assured all of the full support of the Torah education committee.

Dr. and Mrs. Paul, and Mrs. Zeliger were instrumental in the success of the affair.

NEW SPIRITUAL LEADER — Rabbi Shlomo Jakobovits, spiritual leader of the newly formed orthodox congregation, Congregation Bnei Torah, in the Bathurst-Finch-Steeles area of Willowdale. Until the synagogue building is ready for occupancy coming High Holidays, congregants meet at 19 Transwell Avenue. A nursery and kindergarten has been formed. Recently the congregation celebrated its first anniversary. Rabbi Sholom Gold, principal of Ner Israel Yeshiva College, was guest speaker.

NAZI GETS 15 YEARS

VIENNA (JCNS) — The jury in Graz on Saturday unanimously found Friedrich Lex, the former S.S. officer, guilty of the murder of Jews during the war and sentenced him to 15 years' hard labour.

He immediately appealed against the sentence.

ONLY 238 ATHEISTS FOUND IN ISRAEL

JERUSALEM (JCNS) — Only 238 Israelis declared themselves to be atheists or "of no religion", in the 1961 census, according to figures released last week.

The census showed that there were 1, 932,000 Jews in Israel on May 22, 1961, of whom 40 per cent were born in Israel or Palestine). There were also, as announced earlier, 164,000 Moslems, 51,000 Christians and 23,000 Druse. It was now been stated that there were, in addition, 332 Karaites, 158 Samaritans, 156 Bahai, 103 persons describing themselves as "Israelites", 98 Armenians, 28 Buddhists, 23 "Hebrews", 20 Circassians, 13 who said they were members of Bene Israel and 11 "Messianics".

The newly published figures also show that, of the 60 per cent of the Jews in Israel who were born abroad, 219,000 came from Poland; 147,000 from Rumania; 123 from Iraq; 118,000 from territories now in the Soviet Union and 112,000 from Morocco.

Of those born in what is now the Soviet Union, 31,000 were from Eastern Galicia; 30,000 from Bessarabia or Bukovina; another 30,000 from areas of Poland now under Russian control; and 28,000 from Latvia, Lithuania or Esthonia.

ORTHODOX, LIBERALS MEET IN AUSTRALIA

SYDNEY (JCNS) — Because of the growing determination among members of the Jewish community in Melbourne to bridge the gulf between Orthodox and Liberals, mainly caused by public controversies at rabbinical level during the past weeks, the chairmen of the Liberal Congregational committee and of the Orthodox Congregational Committee of the Victorian Jewish Board of Deputies have announced that steps have been taken to bring about better relations between the two communities.

They said that three members of each section will meet within a few days to confer and produce an agenda for a full meeting of the two committees.

In their statement, the chairmen expressed the "hope that, as a result of this meeting, Orthodox and Liberals — at least on a lay level will be able to create an atmosphere of understanding and mutual respect. This will, in turn, bring about full co-operation of both sections for all worthwhile tasks in the community".

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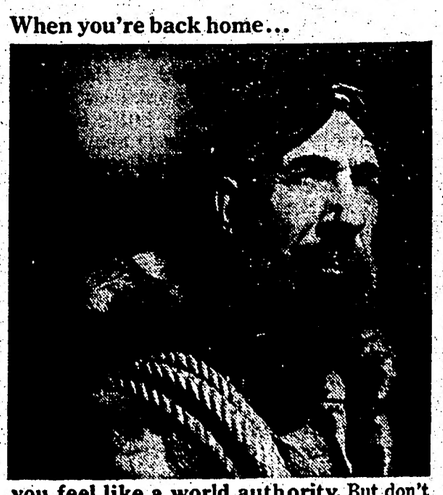

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EXCAVATIONS DRAW TO CLOSE

NEW FINDS AT MASADA

by YIGAEL YADIN

MASADA, Israel — With only one week left to conclude the excavations at Masada, news can be released of further important discoveries.

A last piece of scroll found belongs to the long-lost Hebrew original of the Book of Jubilees, one of the most important of the apocryphal writings. This book deals with episodes from the time of Creation to the time of Moses.

The book has been preserved only in Ethiopic, Greek and Latin manuscripts, but for a long time it has been suspected that it was originally written in Hebrew, and fragments similar to the one now found at Masada, were also found at Qumran — where the famous Dead Sea Scrolls were discovered. The book was very popular among the Dead Sea Scrolls sect.

Archangel of Hatred

Our fragment deals with the efforts of the Archangel of Hatred to overthrow Moses. This scroll brings the total number of scrolls (albeit fragmentary) found at Masada up to 12. These scrolls are the only ones found outside caves and in proper stratigraphical contexts, which dates them automatically before the destruction of the Temple in 70 C.E.

The most important discovery from the numismatic viewpoint are 53 silver shekels, and half-shekels, of which 50 have been found in two hoards in the last public building excavated in the centre of Masada. This building, the only one erected in Herod's time specifically for the residence of families of the administration or garrison staff, was later seized by the more important Zealot families for the same purpose.

It consists of several semi-detached units around a central courtyard, each of which has its own closed court and two living rooms. The hoards were found in adjacent units. One of 10 shekels and 28 rare half-shekels, was found with remains of the cloth bag in which the money was kept; the other, of six shekels and six half-shekels, was found in a bronze vessel within the thick layer of ashes which covered the dwellings of the Zealots who set fire to Masada just before the Romans captured it.

These shekels, together with 17 found last year, are the biggest single group known to exist today, and the only ones in a stratified archaeological dig which clinches their date in the First Jewish Revolt (66 C.E. to 73 C. E.).

To these one should add several hundred bronze coins found at Masada in groups of several score each, thus bringing the total number of coins found since the beginning of the excavations to 3,800. They will constitute the biggest corpus of Jewish and Roman coins of the first-half of the first century C.E. ever to have been published.

Inscribed Sherds

Another recent outstanding find is a group of nearly 250 ostraca (inscribed sherds), found within an area of about 15 square metres, near the entrance to the main storeroom complex. Each sherd bears a single Hebrew letter, or group of letters of the alphabet. They look like coupons, but their code and exact functions are still elusive. Were they used as food coupons in besieged Masada?

They are the largest single group found at Masada, and bring the total of ostraca discovered from the beginning of the exploration to 700. Among the other ostraca, perhaps the following invoice should be singled out: "On the 13th day of the month of Ab, bread (delivered) to son of Levy" — again an indication of the rationing or food distribution system at Masada?

Now I turn to other outstanding discoveries. In the courtyard of the huge administrative building, just west of the storeroom complex, another ritual immersion pool has been found, identical in plan and construction with one found last year in a room of the casemate walls on the south side. The latter created at the time a big stir in Rabbinical circles, since it was the only mikveh extant from the time of the Second Temple. It may help to solve many intricate ritual problems concerning these mikvehs. The newly-discovered one, in some aspects even better preserved than the first, will certainly make the solution of these problems easier.

Another building, erected by the Zealots, has been discovered south of Herod's Western palace, within a group of poor buildings. It consists of a long hall with benches on three sides and one in the centre, and—subject to further study — it seems to be a sort of schoolroom of Beth Midrash. If this theory proves correct, then by now we have discovered three of the most essential religious buildings belonging to the Zealots — a synagogue, a schoolroom and a mikveh.

Big courtyard

Important additions to the Herodian Masada have also been discovered. A big courtyard of the public bath is being cleared, and reveals remains of a large mosaic floor, with geometric patterns identical with those found last year in the rooms of the upper terrace of Herod's "hanging palace" which clings to the northern precipice of the rock.

All told, if everything now goes well up to next Thursday, all the built-up area of Masada will have been excavated except for 3 per cent which is to be deliberately left undug so that future visitors may get an impression of the ruins before excavation.

In 11 months of digging, and by mammoth effort, thousands of volunteers have removed 50,000 cubic metres of earth and stones, have sifted two-thirds of that quantity, and uncovered about 15 kilometres of walls. They have finished the job. Now we archaeologists are facing the less romantic, but more arduous scientific task of assessing the nature of millions of potsherds, drawing the most important ones, photographing them, completing the stratigraphical plans, deciphering inscriptions and evaluating all the data from both the archaeological and historical viewpoint.

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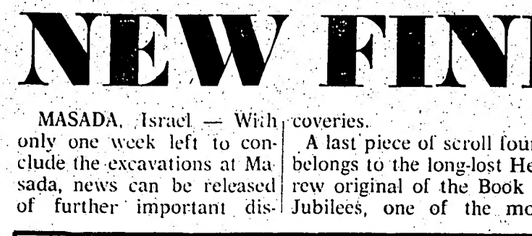

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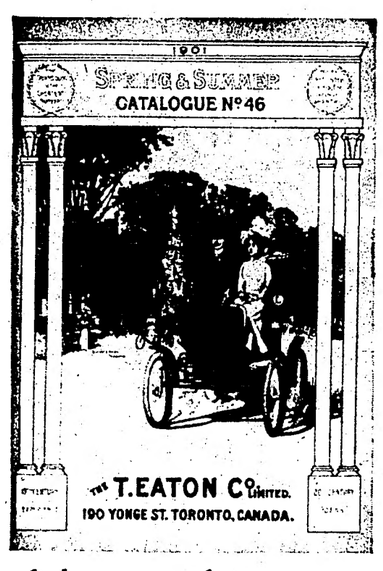

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ECUMENICAL DEVELOPMENTS

THE POPE'S SERMON

Vatican sources declared last weekend that Pope Paul VI's Lenten sermon in which he repeated the Deicide legend had been "misinterpreted".

Since The Canadian Jewish News was one of the "Jewish sources" which, according to the Osservatore Romano, misunderstood or misinterpreted the Pope's sermon, we believe it most fitting to quote the pertinent excerpts in the new version of the Vatican City newspaper. According to the official L'Osservatore Romano the Pontiff said:

"A people predestined to receive the Messiah, that had awaited Him thousands of years and was completely absorbed in that hope and certainly, just at the right time when Christ came, spoke and manifested Himself, not only did not recognize Him, but combated Him, calumniated and insulted Him and finally killed Him."

Vatican sources also point out that the Pope's reference to the Crucifixion was meant to be but a parable so that people "also in our time" should not be "against God".

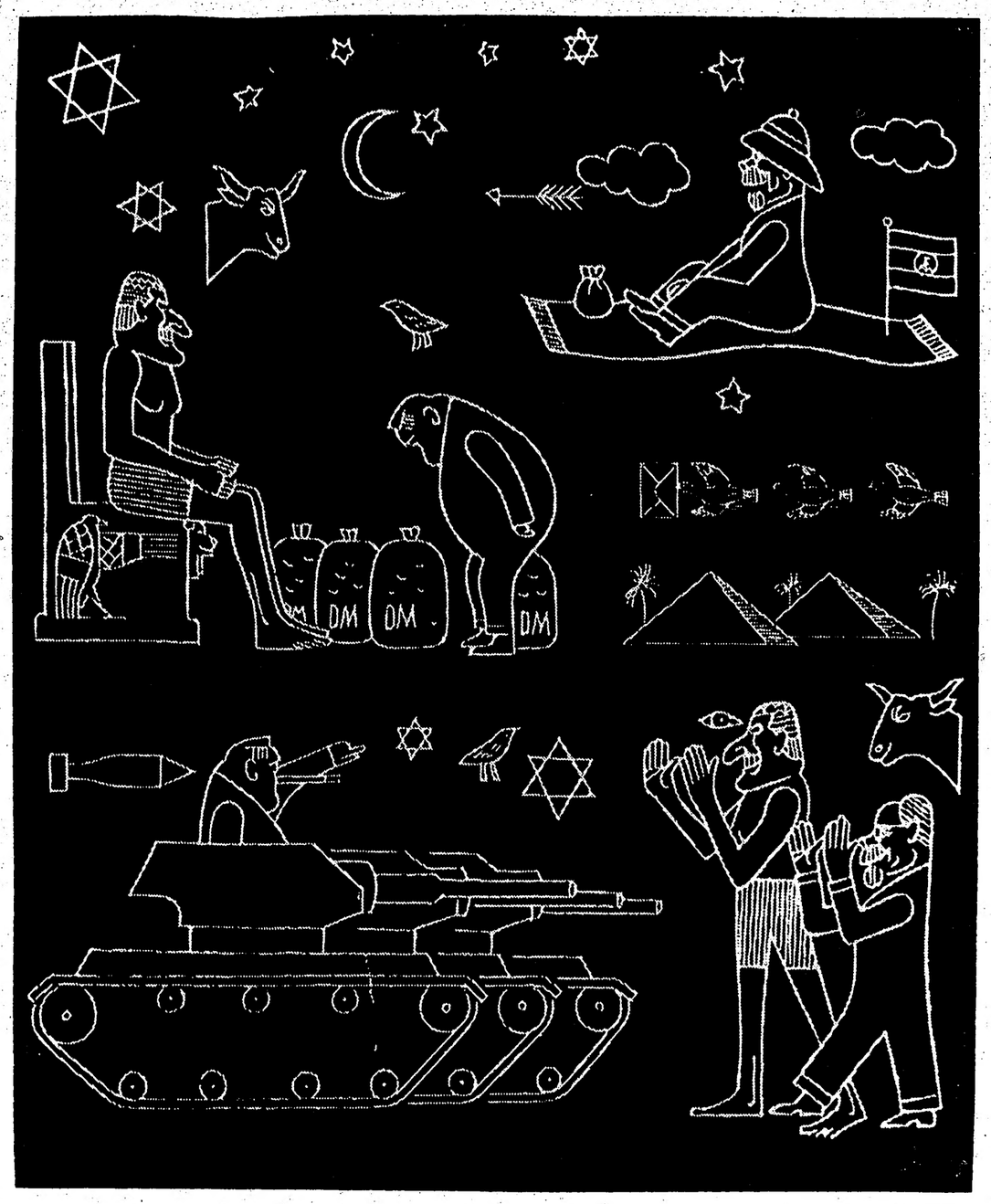
This interpretation would make sense if all the hundreds of millions of Catholics, who for centuries had been taught that the Crucifixion legend was only to be understood as a story with a moral—that men do not reject God—, had accepted it as such. However, throughout centuries very few born into the Catholic faith, the sophisticated and unsophisticated alike, made this distinction between myth and reality.

The third session of the second Ecumenical Council rejected the thesis that the Jews were guilty of the crucifixion of Christ. The final action on this document is scheduled for the fourth session this year.

Shall we assume that the Pope is supporting the opposition—a minority among the Princes of the Church — against the final acceptance of a new document, "Deploring and Condemning Hatred and Persecution of Jews"?

Regardless of what may follow, the Pope's Lenten sermon has weakened the position of those "liberal" Jewish spiritual leaders who saw a new era in the recent developments in Rome. The opponents of a Dialogue have been vindicated. Their thesis — that Ecumenical decisions are an internal problem of the Catholic Church and it is the Catholic Church that should take the initiative to right the historic wrong vis-à-vis the Jewish people—, this contention has been proven accurate by the Pope's last statement.

We Jews should cease interfering. Let the Vatican and the Catholic Church clarify its position. The less frequently Jews journey to Rome, the better for all concerned.



Pharaoh 5725

Der Spiegel Hamburg

ENGLISH MOVE

AGAINST RACIAL INCITEMENT

While many here are talking about legal steps against Neo-Nazis, Britain is moving forward with legislation. Here are the most recent developments in Great Britain:

- Discrimination on racial grounds in places of public resort is prohibited in the Race Relations Bill, which was presented to Parliament.
- The Bill also prevents the enforcement or imposition on racial grounds of restrictions on the transfer of tenancies. It penalises incitement to racial hatred and it amends the Public Order Act of 1936.

The Bill was introduced by Sir Frank Soskice, the Home Secretary, and given a formal first reading.

- The phrase used in the Bill to define those against whom discrimination and incitement is outlawed is "colour, race or ethnic or national origins."
- The places of public resort in which discrimination must not be practised includes hotels, restaurants, cafes, public houses, theatres, cinemas, dance halls, sports grounds, swimming pools and other places of public entertainment or recreation.
- A person found guilty of an offence under this section of the Bill will be liable on summary conviction to a fine not exceeding £50, and £100 for a second offence.
- With regard to incitement to racial hatred, the prosecution, to establish that an offence has been committed must show that written matter or spoken words were threatening, abusive or insulting. It must also be shown that they were intended to stir up hatred against a section of the public distinguished by colour, race, or ethnic or national origins, and that they were likely to stir up hatred against that section of the public.
- A stiffer penalty is written into the Bill for the offence of incitement. On summary conviction the offender can be sent to prison for up to six months or fined a maximum of £200 or both. On conviction on indictment, the prison sentence can be up to two years and the fine up to £1,000 or both.
- The Public Order Act is extended to include the distribution or display in a public place or at a public meeting of written matter which is threatening, abusive or insulting, with intent to provoke a breach of the peace or whereby a breach of the peace is likely to be occasioned.

* * *

Ottawa please take note!

letters to the editor

Opposes Lubavitcher Rabbi Views

Dear Editor,

Rabbi Menachem M. Schneerson's denunciation of interfaith dialogue (Canadian Jewish News, April 2, 1965) deserves a response from those who do not share his fears. It should be understood by Canadian Jewish News readers that the rabbi does not speak for all Jews.

Interfaith dialogue implicitly excludes missionary activity. The discussion between different faiths by its very nature seeks to inform rather than to convert. The brotherhood of man cannot become compartmentalized as the rabbi seeks to do into such areas as commerce, philanthropy, and various civil and economic aspects" on the one hand, and religion on the other. Even were this the case, the history of religious strife dictates that religionists must seek to coexist in friendship and peace. Education clearly is the best vehicle for achieving this goal.

Rabbi Schneerson attributes "the growing rate of intermarriage" and assimilation in part to interfaith dialogues. It would be most interesting to see the statistical basis for his remarkable statement.

We agree with the rabbi that every religious leader must concentrate on a dialogue with his own young people, but such efforts need not — and in a free society certainly should not — preclude education in other faiths.

Rabbi Schneerson's comments on interfaith dialogue, missionary activities, and proselytizing may have been appropriate in other countries at other times, but, in the context of life in both our countries, his thinking betrays a quality of self-ghettoization that is alien and disturbing. Judaism has made great contributions to the fundamental values of our countries and as a universal religion it merits study by all people, not just by Jews. In fact, it might be said, it is impossible to understand Canada and the United States without some understanding of the Judeo — as well as the Christian — part of our basic Judeo-Christian ethic.

We, therefore, welcome interfaith dialogue as a contribution both to the ideal of human understanding and to the pragmatic, even urgent, problem of having people of all faiths better understand themselves and our common goals.

Rabbi Elmer Berger
Executive Vice-President
American Council for Judaism
New York.

In The Milton Tradition

Dear Editor:

Your enlightening column (Solitude, The Canadian Jewish News, April 2nd) is an example of an honesty that many profess to extol but that few emulate.

It is one of the discouraging facts of life that while many journalists quote such writers as Whitman and Thoreau, only a minority listen to, or ever actually "hear a different tune."

Ironically, the majority of modern chroniclers fails to recognize that integrity is in the soul of man and not in the eye of the beholder.

Only an individual with a strong sense of self and an appreciation of others is able to spell out the truth as he perceives it, regardless of the criticism of the Establishment. It does not require any kind of courage to echo the opinions of the upper echelons.

Intrepid is the description of the editor whose exposition is in the tradition of John Milton who wrote in his "Areopagitica": "The waters of truth have been likened to a fountain, but they will stagnate now into a muddy pool of conformity and tradition."

Chicago, Ill. **BLOSSOM Fefer**

STORY OF THE WEEK

BOURGUIBA VERSUS NASSER

CANDOR

By Our JCNS Correspondent
ISRAEL NEUMANN

PARIS — President Bourguiba of Tunisia has not only repeated his view that a compromise solution of the Palestine problem is possible without war, but he has also said that, in private conversations, Arab leaders have told him they share his opinion.

Even in Egypt and among the Palestine refugees," he said in an interview with the French television service, he had found support for his ideas, which proved that "those Arab journalists who have attacked me do not really reflect the attitude of Arab public opinion as a whole."

The Tunisian President, who was interviewed in Yugoslavia, where he had just completed a round of talks with President Tito, predicted that there would be no war over the waters of the River Jordan. "One side (the Arabs) is not ready for war, while the other does not want war and, in any event, has certain obligations towards the United Nations and the Great Powers. I am under the impression that the *status quo* still has a long period of life . . ."

Reiterating his belief that Jew and Arab could live together in peace and that a peaceful solution to their conflict could be reached by stages without war, Mr. Bourguiba condemned those Arab leaders who used the radio to incite the crowds.

ADVICE TO NASSER

In an obvious reference to President Nasser, whose press and radio reacted violently to President Bourguiba's last statement on this topic, the Tunisian leader pointed out that years of sabre-rattling had done nothing to promote a solution of the Palestine problem. "You may consider that your method is the right one, despite the situation created by its application — but at least try to be a little more modest," he advised Nasser.

He expressed the belief that, despite the attacks to which he had been subjected for his advocacy of Arab-Israel peace, time worked in favour of his opinions and that, in some years from now — ten years or so — his ideas would be accepted by the whole Arab leadership.

GOODWILL

By Our JCNS Diplomatic Correspondent

LONDON—President Bourguiba has for long been one of the most influential figures in the Arab world. Jeremiahs have regularly predicted his eclipse as the political situation fluctuated throughout Tunisia and the Arab world at large, but their predictions have proved wrong. Today his position at home and abroad is stronger than it has ever been. The regime is unchallenged and its plans go forward. Relations with Morocco and Libya are excellent; the new regime in Algeria no longer constitutes a threat. Relations with France have been regularised.

Nor is Bourguiba's influence confined to North Africa. His support and advice are canvassed in the Eastern Arab world and beyond. Habib Bourguiba remains the epitome of Arab nationalism, with decades of struggle to his credit and ten years of constructive endeavour, and this is known from the Atlantic Ocean to the Persian Gulf. His standing thus lends particular importance to his pronouncements on Arab affairs in general and the Palestine question in particular.

President Bourguiba's conviction that it is in the Arabs' interest to achieve a peaceful settlement of the Palestine question is not new. But until very recently he and his aides found it politic to keep this opinion to themselves. Their attitude was that to speak out would not help the cause of peace, but would only injure them. Now President Bourguiba feels that the time is ripe for plain speaking. That is itself most encouraging news.

He is hardly likely to have come to this conclusion lightly. One must assume, for instance, that such an experienced statesman would not have made his first tentative speech in Jerusalem without consulting his host, King Hussein. The latter stands to gain more than anyone by peace with Israel, and to lose more by continued hostilities, but could never afford to take the initiative in calling for peace. Even his readiness to brook Bourguiba's Jerusalem speech is a straw in the wind.

Since then President Bourguiba has had time to appraise the echoes of his speech and to assess what Nasser and the Palestine clique are in a position to do about it. After consideration, and with the results and aftermath of the Alexandria conference to guide him, the Tunisian president has returned to the issue with renewed confidence and force. He is evidently encouraged by the response evoked by his initiative in the Eastern Arab world, as well as nearer home. He is evidently convinced that Arab nationalist movements and bodies politic are maturing with the experience of power and their own mistakes to guide them.

To say this is not to detract in any way from the recognition due to President Bourguiba for his courageous stand and his contribution to peace. On the contrary, these gain immeasurably from the fact that they are not mere gestures, but carefully weighed political acts meant to have consequences. His speech will encourage all men of good will to press for renewed attention to outstanding questions left over from the Palestine war. Above all, it should encourage fresh initiatives on the part of Britain, France and the U.S.A., the three signatories of the tripartite declaration, towards a peaceful solution of the Palestine dispute, confident that a growing segment of Arab opinion would favour such initiatives now that the taboo has been broken.

THE NASSER PROBLEM

President Nasser has climbed down.

His threat to break off relations with the German Federal Republic and recognise the East German puppet regime is not to be carried out, and the lessons to be drawn from this are worth enumerating.

When Nasser smelled weakness he exploited it for all it was worth. When his bluff was called, his own weakness was revealed. This time Nasser proved unable to play off one Western Power against the other, as he has done on several occasions since 1954.

Moreover, Western unity coincided with Arab disunity, or, to be more exact, with Arab unwillingness to play Nasser's game against real Arab interests. Even the Algerian Government, Nasser's fellow-militant Arab Socialists, thought twice when it came to isolating themselves from German aid without the likelihood of being able to make it up from another source.

Firmness once again demonstrably paid.

DOCUMENTS

THE TWO GERMANYS

The horrors of the cataclysm which decimated European Jewry will ever remain with us. But every generation has to tackle as best it can the predicaments it inherits. The Reparations and Restitution agreements were a first step on both German and Jewish sides. Dr. Erhard has now taken matters a stage further and, in doing so, both he and his predecessor have been supported by all that is good in German life. The continued yet uneasy ascendancy of the good is exemplified by the Bundestag's and Bundesrat's decision to extend the statute of limitation for Nazi war-crimes. Authoritative assessments of public opinion, however, have revealed that a majority of Germans would have preferred to see prosecutions end, to regard their guilt as having lapsed, and to look upon themselves as more sinned against than sinning.

Their judges have frequently shown leniency almost amounting to sympathy towards mass-murderers. Yet the sensitive minority, encouraged by world public opinion and supported by the best of the younger generation, has had its way. That the struggle was so bitter and the matter hung so long in the balance should be of concern to all Germans and Germany's well wishers. There is still a potentially dangerous division between German leadership and the ordinary Germans on matters of conscience. - (JCNS)

SERMON FOR THE WEEK

PASSOVER

Commenting upon the famous verse, "And I have taken you out from under the sufferance of Egypt," the famous Hidushay Rim, the first Gerer Rebbe, explained:

Sufferance in this sense should be understood as tolerance, as the acceptance of slavery, of spiritual dependence. The miracle of Exodus, the struggle of the Israelites against subjugation to Egypt was born on the day the Children of Israel decided not to "take it" anymore; not to tolerate slavery.

This divinely inspired struggle for the dignity of man is, probably, the most important feature of the revolt of the slaves on the Nile.

For decades these men and women were accustomed to obedience, to the accepted master-slave relationship. The Jew were relegated to the status of beasts who had to eat in order to work, and they ate because they were impelled to work. Everything human—whatever denotes the difference between man and animal (as the rabbis define it), that which emanates from the soul—was denied them. For they tolerated the life of slavery.

The food in Egypt must have been satisfying. For, many years later, when wandering in the desert, the Jews remembered the fleshpot of Egypt whenever they faced a serious problem. They forgot the slavery; instead they recalled the pleasures of the gourmet when comparing the manna of the free man to the meat tossed the slaves in the Egyptian labor camps.

It is told, the slaves who were freed from the bondage of Egypt were kept in the desert for forty years because they, who had lived as slaves, were unworthy of starting a life in freedom and building a free nation.

Even today, studying the world, one notices in many countries men's difficult transition from a life of dependence upon others to an adjustment in a free society. This abhorrence of the toleration of slavery as defined by the late Gerer Rebbe is a sentiment given to those who are truly free.

The Ramban, Nachmanides, explains in his own way the birth of the Jewish nation. He says, when the Jews left Egypt, they were freed men, freemen in the Roman sense—that is, slaves but recently liberated. They still retained some nostalgia for the good things economic dependence provides, while robbing, at the same time, man of spiritual prerogatives and his intellectual integrity. In order to become free men in the full sense of the word, it was necessary for the Tribes of Israel to pass through Sinai, to receive the Torah, to believe in law and human rights. Then only, according to the ancient saying, did they become a nation.

This, perhaps, is the miracle remembered on Passover—the transformation of hordes of slaves into a nation of the free. It is the miracle so beautifully defined by the Hidushay Rim; and I have freed you from tolerance of evil, from tolerance and sufferance of the abomination of Egypt.

This, thus, is Passover; why we rejoice then. Because on this day we conquered the animal in man and regained the soul to become the Kingdom of Priests and the Holy Nation.

(Copyright, The Canadian Jewish News)

OPINIONS

by ARTHUR HERTZBERG

ORTHODOXY AND REFORM

Religious controversy has marked Jewish history throughout the ages. Excommunication of dissenters is certainly not a new phenomenon, for it was prescribed in the Bible and it has been used repeatedly throughout the ages. Nonetheless, its meaning and importance have changed radically since the beginning of the nineteenth century.

In the first eighteen centuries of the history of the Diaspora, excommunication usually succeeded in quelling dissent, or at very least in separating the dissenters from the Jewish community. So, the medieval Karaites were excluded from Jewry as heretics, and they remain a separate sect. Spinoza died outside the Jewish community. Everywhere, until the beginning of the modern era, religious Orthodoxy, as conceived by the controlling powers of the community, was the touchstone of Jewish identity and belonging.

In the last century or so a great change has come about. The Jewish community has been rent by heresies as profound as those which appeared earlier, but the heretics have remained within the structure of the Jewish community, and, in reality, of the Jewish religion. Even the Orthodox call upon the most heterodox of Jews to labour with them, and sometimes even for them, in communal and charitable endeavours.

The ancient formulas of excommunication emphasized that the faithful were not to allow their children to marry the children of the heterodox.

Today the Orthodox marry reformed and secularist Jews, with very few exceptions, everywhere in the Jewish world. The modern age has thus given new meaning to a dreaded ancient form. Excommunication has become a particularly emotional form of religious controversy, but it no longer has much substantive meaning as a way of disciplining the Jewish community, or of controlling it.

The crucial turning took place in the controversy which was evoked by the beginning of Reform Judaism. In 1817, in Hamburg, Germany, a group of modernminded people organised a Temple and edited a new prayer book in which they eliminated the prayers for the coming of the Messiah, declared themselves no longer to be hoping for a return to the Holy Land and introduced the use of the organ to accompany the religious service.

Inevitably, there was a storm. The rabbis of Hamburg excommunicated the reformers and collected confirmations of this action from the most distinguished rabbinic authorities in Europe.

What the Hamburg reformers had done would certainly have been sufficient, in past ages, to remove a group from the Jewish community, but they were neither silenced nor removed. After some decades of battle a new rule was evolved, and it became the premise on which the structure of the German-Jewish community rested.

Both the Orthodox synagogues and the more Reformed ones were each maintained by the official community, on the presumption that the Jewish community was now willing to accept religious pluralism. Indeed, the most uncompromisingly Orthodox group in Germany, that led by Samson Raphael Hirsch, felt itself constrained to leave the official Jewish community.

The official synagogues were maintained by the proceeds of religious taxation, but the Hirsch group had to finance itself by voluntary subscription. The 19th century thus produced the paradox that not the "heretics" but the most Orthodox were, in Germany, at least, formally speaking outside the community.

Controversy about Reform was, of course, not limited to Germany. In 1840 the West London Synagogue of British Jews was organised. Here, too, there was controversy and an attempt at excommunication. The end result of the various stages of that argument was that, for all practical purposes, the Reform group, and the religiously more radical group that appeared later in England, the Liberals, remained within the Jewish community.

The expression of Jewish communal identity in England is in such over-arching institutions as the Board of Deputies, the major fundraising drives for Israel, domestic Jewish charitable causes and political delegations in various moments of crisis. In all of these endeavours the Anglo-Jewish community has operated on the premise that it is a community, regardless of religious differences.

Despite some battles through the years on purely religious issues, such as the certification of marriage secretaries, even in this dimension the distance between the Liberals and the Orthodox is of a different order than that between the medieval Karaites and Rabbinites.

The largest of the world's Jewish communities is that of the United States, and it is the most amorphous. The controversy about religious reform began there in the middle of the 19th century. It is not at all well-known that by 1875 all but six of the roughly 200 congregations that then exised in the United States were captured by Reform.

Reform Judaism's basic instruments in the United States, the rabbinical seminary in Cincinnati called the Hebrew College and the synagogue body, the Union of American Hebrew Congregations, were organised in the 1870's in the hope that they would be above party and that they would also serve the minority that was then still wedded to traditionalism.

It is possible that this attempt might very nearly have succeeded, if large scale immigration from Eastern Europe had not intervened after the pogroms in Russia in 1881. There would thus have been created in America a community establishment of Reform Jews, more or less decently tolerant of the Orthodox.

The Orthodox did create their own independent religious structure in America, but it is true that the various major charitable institutions on the domestic scene were primarily created by Reform Jews. The American Jewish Committee and, for the most part, the Joint Distribution Committee, were founded by such circles. The United Jewish Appeal was long led by such people.

Zionist's top leadership was for four decades in the hands of Reformers like Stephen Wise and Abba Hillel Silver. Paradoxically, the last generation in America has been the period in which more traditional elements have finally been coming to leadership in its Jewish communal institutions.

The great revolution in Jewish life in the last century or so has amounted to a new definition of Jewish identity, to which religious heresy is irrelevant. This

(Continued on page 12)

THE AUTHOR: Rabbi Arthur Hertzberg of Temple Emanu-El of Englewood, N.J. is one of the profound thinkers in the Conservative Rabbinate. He is a lecturer at Columbia University and the author of a standard work on Zionism.

Remez for London Embassy

TEL AVIV (JCNS) — The Israeli Cabinet approved the appointment of Mr. Aharon Remez as Ambassador to Britain in succession to Mr. Arthur Lourie.

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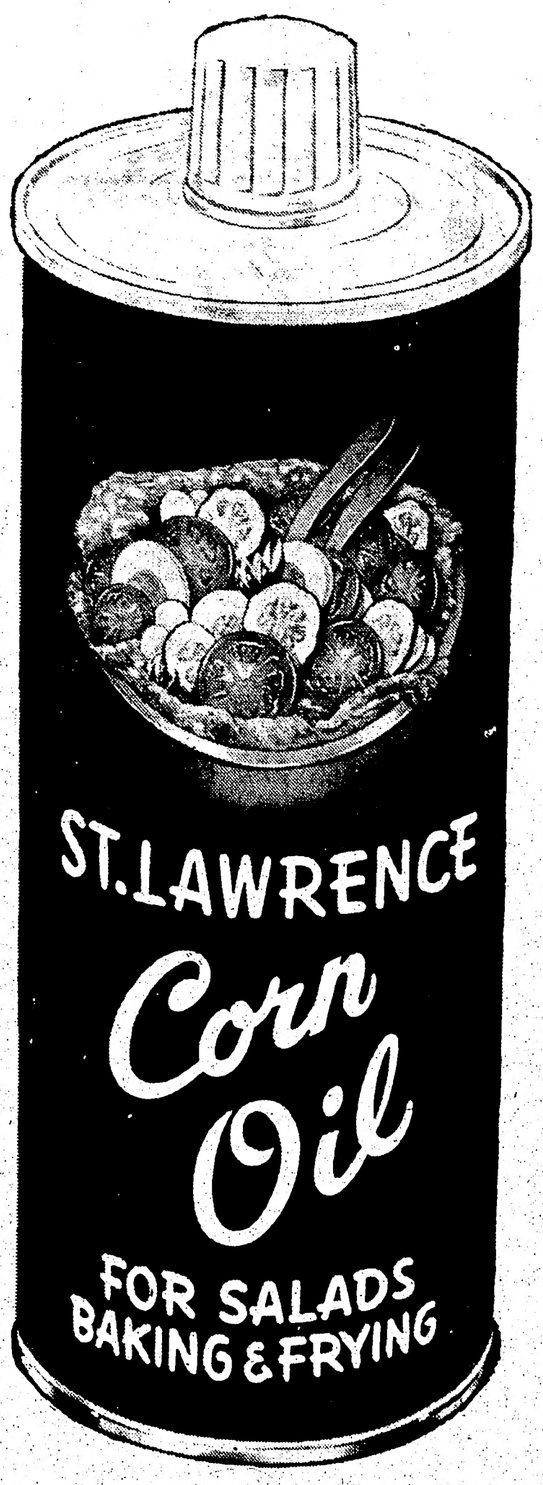

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THE LIVELY ARTS. theatre • music • film By D. COHN

● Jews throughout Poland are commemorating the fiftieth anniversary of the death this month of I. L. Peretz, famous Yiddish writer and poet.

Special meetings paying tribute to his literary achievements have been held in Warsaw and Cracow and other towns; thousands have visited his grave in the Warsaw Jewish cemetery. Two of his writing friends, S. An-Ski, author of The Dybbuk, and Jacob Dinesohn, also are buried there. More than 10,000 attended Peretz' funeral in April in Warsaw.

Folks-Sztyme, the Warsaw Yiddish journal, has issued a supplement in Polish with extracts of Peretz' work translated for the younger generation of Polish Jews and for Poles interested in Jewish literature.

A man from Warsaw who visited Zamosc, the town in the Lublin area where Peretz was born, found only one Jew speaking Yiddish. The entire Jewish community there had been massacred by the Nazis during the war.

● Gerald Belkin, young Jewish youth from Canada now residing in Paris, has been awarded the Jean Vigo Prize, one of the two French equivalents to the American Oscar, for his short film, Fait a'Coaraz. This is the first time the award has been given for a short film.

● Hitherto unpublished letters of leading Jewish writers are among 800 manuscripts of the Cynberg Archives in the Leningrad Institute of Asian Peoples now accessible to students of Jewish literature.

The writers include Sholem Aleichem, I. L. Peretz, David Bergelson, Joseph Opatoshu, Chaim Nachman Bialik and Sholem Asch.

Dr. Israel Cynberg was the author of an eight-volume History of Jewish Literature, which took him many years to complete. He began writing in Czarist times when he was a chief engineer in the chemical department of the famous Russian Putilov Works. He was arrested in 1938 and died in a Soviet prison.

The material also includes a number of manuscripts prepared for publication and corrected by Rosa Vladmimirovna, Dr. Cynberg's wife.

● One of the most important Brussels theater companies has announced that it will present Rolf Hochhuth's play, The Deputy, in French next season.

The play has already been shown there and in Antwerp in Flemish, a fact which has impelled Cardinal Suenens, Primate of Belgium, to denounce the drama as an insult to the memory of Pope Pius XII.

CHARACTER ACTOR IN NEW PLAY —John Paris, who plays the part of Fink Martin in John Gray's comedy Emmanuel Xoc, opening at Toronto's Crest Theater on Wednesday evening, April 21st.

● Sammy Davis attacked bigotry as something "we can't let happen." He said, "We must not let bigots use the liberties they are trying to destroy."

Davis spoke recently at a breakfast forum meeting of the men's club of Temple Emanu-El, Fifth Avenue, New York. He reflected he was proud to have gone to Montgomery, Ala., on March 25th, to be a "part of history" at a civil-rights rally.

The star of Golden Boy compared the position of the Negro in Selma as "probably like the Jews in Germany" under the Nazis.

● Yevgeni Pasternak, son of Boris Pasternak, has prepared for publication a number of his father's essays on Chopin, Shelley and others. They will be published in Moscow shortly.

● Marlene Dietrich is making a one-week stand in South Africa, starting April 28th, and the contract is 42 pages long.

During 10 months of negotiation, the contract came back nine times for alterations.

Miss Dietrich insists on two dressing rooms — one to relax in and one to dress in—furnished exactly to her tastes.

● For the first time since it began publication four years ago, Sovietish Heimland, the Moscow journal, has published a story containing a direct reference to Babi Yar, the ravine near Kiev, in the Ukraine, where the Nazis massacred nearly 100,000 Jews during the war.

The story, At the Yar, which appears in the February issue, is by a Ukrainian writer, Semen Zhurachovitch, and has been translated into Yiddish by Hershel Polianker, a writer. It tells how a non-Jewish woman accompanied her Jewish grandson and his wife on the death march to the ravine, refusing offers by neighbors to save her.

This is the first time a dramatic description like this has been published of the scene at Babi Yar. No reference to the massacre has been allowed in the Russian official press up to now and foreign visitors to Kiev are still denied access to the ravine.

The fact that Sovietish Heimland has published the story when it refused to publish Yevgeni Yevtushenko's famous poem about the massacre some two years ago is regarded as of particular significance. (JCNSF)

● Israel's Top Ten: No Reply—The Beatles; Yeh, yeh—Hendricks; Walk Tall—Val Doonican; I'll Never Find Another You—The Seekers; Shame and Scandal In The Family—Shwan Elliott; Havin' Fun — Cliff Richard with the Shadows; One Track Heart—Elvis Presley; I Could Easily Fall — Cliff Richard with the Shadows; You've Lost That Lovin' Feeling—Cilia Black; Terry—Twinkle.

● Red Buttons, 41, famous for his Red Buttons series of 1952-53, Oscar winner for his part in Sayonara, is the son of Michael and Sophie Chwatt, 82 and 70 years old respectively.

Red's father came to America from Poland in 1910. He always worked in the ladies' millinery industry. Red was born in New York City, more specifically on East Third Street between Avenues B and C.

There are a brother and sister: Joe (Yossel) has a hardware store in the Bronx; Ida (Chaya) is married to Irving Firestein, head of the music department of James Monroe High School in the Bronx.

Aaron Chwatt, alias Red Buttons, is married to a girl by the name of Alisia. They have no children. "I have only French poodles," quipped the comedian who lives with his wife on Central Park West.

Red speaks fondly of his parents whom he visits every week in their home, also in the Bronx. During the winter the elder Chwatts vacation in Tucson, Arizona, for Red's mother suffers from asthma.

Red is proud of the fact that his father Michael always was, and still is, an orthodox Jew; he is active in the Bronx Jewish Center.

"My father prays three times a day; he wants to 'grab' so many more mitzvot."

Red recalls how very poor his family was. They lived in very small quarters. There always was a draught; the wind constantly whistled through. And when it rained, God forbid, their "palace" became flooded. Nor was there too much to eat.

But Red Buttons is grateful to his parents for having allowed him to study with a rabbi on East Fourth Street, where he learned Humash, Rashi and other Talmudic studies along with other students.

Though the Chwatts were in straitened circumstances, Michael Chwatt did all in his power to see to it that his children received an education. "Ahrele" graduated from Public School 44, later from Evander Childs High School in the Bronx, where his family had already progressed up a rung of some small success.

Notwithstanding the fact he was occupied at school and Talmud Torah, Red always wanted to do something for his parents. And always he felt he must perform before an audience. He remembers when, as a little boy, he danced and sang on the sidewalks of the East Side. Passersby stopped to look, then threw him a cent or two.

Shortly after bar-mitzvah, he participated in various schools choirs. His voice was good; he knew how to pray and chant. He was brought to the attention of the famous cantor, the late Yossele Rosenblatt. As a result, he joined the Cantor's choir during High Holy Days.

However, it didn't take long before Red appeared in various night clubs (later in films, Boadway shows, television). He worked as a singing waiter, where he was given the name of Red Buttons because of his fiery red hair. At that time, his sole wage consisted of tips.

At the age of 16, he sang in a hotel in the Catskills for a few dollars a week. Soon afterwards, he tried comedy. Two years later he appeared in Minsky's Burlesque where he became the star of Top Banana.

Jose Ferrar was the first to recognize Red's talent on Broadway. The little Jewish boy from the Lower East Side made the grade. From then on he received contracts from the biggest night clubs in America.

Red Buttons also did a stint in the U.S. Army. When it was all over, he turned to show business again.

He recently returned from France where he had a part in a film depicting the invasion of Normandy during World War II.

CIRCUS ATMOSPHERE—Cyril Ritchard (left) and Anthony Newley, in David Merrick's production of The Roar of the Greasepaint—The Smell of the Crowd, the new Broadway-bound musical by Anthony Newly and Leslie Bricusse, which plays a three-week engagement at Toronto's O'Keefe Center beginning Monday, April 19th. Mr. Newley, also the director, co-stars with Cyril Ritchard.

SUCCESSFUL DUO — Sylvia and Ben Lennick, who are creating merriment and laughter in their version of Murray Shisgal's "The Tiger" and "The Typists", Broadway's off-beat plays, at Toronto's Hydro Theater. No, Sylvia is not frightened, as the photo portrays. Find out what the scene actually means any evening.

Toronto Theatre Hi-Lites

"Greasepaint" Lion's Roar

The Roar of the Greasepaint — The Smell of the Crowd, new musical by Anthony Newley and Leslie Bricusse, promises to turn O'Keefe Center inside out when it starts its three-week-run coming Monday, April 19th.

The hilarious comedy demonstrates Mr. Newley's multiple gifts as star, director and composer-lyricist. Co-starring is Cyril Ritchard, one of the theater's suavest and wittiest gentlemen.

The musical is the story of the "game of life"—and there are plenty of girls. The two leading figures recall the classic Laurel and Hardy characters.

Emmanuel XOC Touch of Mystery

Emmanuel Xoc, play by John Gray, is the attraction opening at the Crest Theater coming Wednesday, April 21st. Written by John Gray, it evolves around the richest man in Canada and his adventures with three confidence men who attempt to ingratiate themselves so that they will be included in his will.

Jack Creley, one of the best known theatrical personalities in Canada, plays Xoc, the richest man. Others in the cast, under the direction of Herbert Whittaker, include Ed Hall as Arnold, William Brydon as Fingers, Ron Hartmann as Baptist, John Paris as Fink, (the confidence men) Norman Welsh as Morgan Hirsch (Xoc's lawyer) and Gwen Thomas as Tweedie Veneere.

The Lennicks take Cake for Comedy

If there still is anyone left in Toronto who has not seen "The Tiger" and "The Typists", starring Ben and Sylvia Lennick, the most lovable pair of pranksters, it is suggested he doesn't walk, but run to the Hydro Theater where they are in their tenth week wowing audiences.

And if that person is you, it is further suggested you do not be selfish by keeping them all to yourself. The smart thing is to form a theater group, possibly as a project for a pet organization. That is something performance. A Theater the Lennicks will appre Night is surprisingly reasociate, while you enjoy the nable as well as lucrative.

lighter side

Dan and Stan were helping their father shift the furniture. Dan was sweating, carrying a wardrobe uphill, when his dad called out:

"I thought Stan was helping you move that!"

"He is. He's inside, carrying the coat-hangers."

NOBLESSE OBLIGE

A farmer was asked to attend the funeral of his neighbor's third wife.

"I'm not going," he told his own wife.

"But why?" she asked.

"Well, I'm beginning to feel awkward about going so often without something of the kind to ask him back to."

* * *

KNOW-HOW

A youngster returned from a birthday party. His mother, worried lest his appetite overcame good manners, asked, "You're sure you didn't ask your hostess for a second piece of cake?"

"No, mother. I only asked her for the recipe so you could bake one like it; and she insisted on giving me two more pieces."

* * *

FAMILY GREETINGS

"How do you like your new baby sister, Melvin?"

"Oh, I guess she's all right. But, like Pop says, there are lots of things we needed worse."

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CANADIANS FOR HEBREW UNIVERSITY

GLOBE TROTTER — Allan Bronfman, National President of the Canadian Friends of the Hebrew University and Mrs. Bronfman bid farewell to Dr. M. C. Davis (left) President of the Australian Friends of the Hebrew University, following a successful three-week visit to that country during which Mr. Bronfman introduced the Hebrew University's Family Endowment Plan at gatherings in Sydney, Melbourne and Perth. Enroute home, Mr. Bronfman, who is a Governor of the Hebrew University, addressed gatherings in Manila, Hong Kong and Tokyo on the role of the Hebrew University in the development of Israel in general, and the Family Endowment Plan in particular.

AID TO HEBREW UNIVERSITY — At left, Dr. Andre Aisenstadt of Montreal and Prof. G. Racah, (right) Rector of the Hebrew University of Jerusalem. Dr. Aisenstadt this month established a $100,000 Research Fellowship at the Hebrew University.

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MONTREALER ESTABLISHES RESEARCH FELLOWSHIP

Dr. Andre Aisenstadt, prominent Canadian industrialist and leader of the Montreal community, has established a $100,000 Fellowship Fund at the Hebrew University of Jerusalem. Announcement of the gift was made this week by the University authorities in Israel.

The Fund will make possible the awarding of "The Dr. Andre Aisenstadt Fellowship in Higher Mathematics and Theoretical Physics" each year, for all time. The Fellowships are valued at $5,000.

Dr. Aisenstadt, who is a mathematician by training and who studied at the Technische Hochschule in Zurich at the same time as Prof. Guilio Racah, Rector of the Hebrew University and a theoretical physicist of world renown, has set up the Fund in honour of Prof. Racah and as a tribute to the memory of three great scientists who were their teachers — Einstein, Schroedinger and Weil.

Dr. and Mrs. Aisenstadt have been visiting Israel for the past several weeks, where Dr. Aisenstadt has had a number of conferences with Professor Racah and University officials. The first Fellowships will be awarded during the current academic year.

JUMP SHIP

GERMANS ASK ISRAEL FOR RIGHT TO STAY

TEL AVIV. — Two young West Germans have jumped ship, entered Israel illegally and asked for asylum, police revealed today. The incident was disclosed while Israeli leaders and West German delegate Dr. Kurt Birrenbach were holding difficult negotiations aimed at establishing diplomatic relations between the two countries.

Police said Jens Machlenberg, 24, and Uwe Lands, 20, both bachelors, told authorities they wanted to work for Israel to "atone" for Germany's past deeds.

The pair were aboard their ship, the Barbara, in the Jordanian port of Akaba which faces the Israeli port of Eilat across the Red Sea.

Carrying clothing and identity papers in plastic bags, they plunged into the warm water and swam to an Israeli beach near the luxury Queen Sheba Hotel. When they surrendered to police they said they wanted to settle here and become Israel citizens.

An authoritative source said they probably would be deported because they entered the country illegally.

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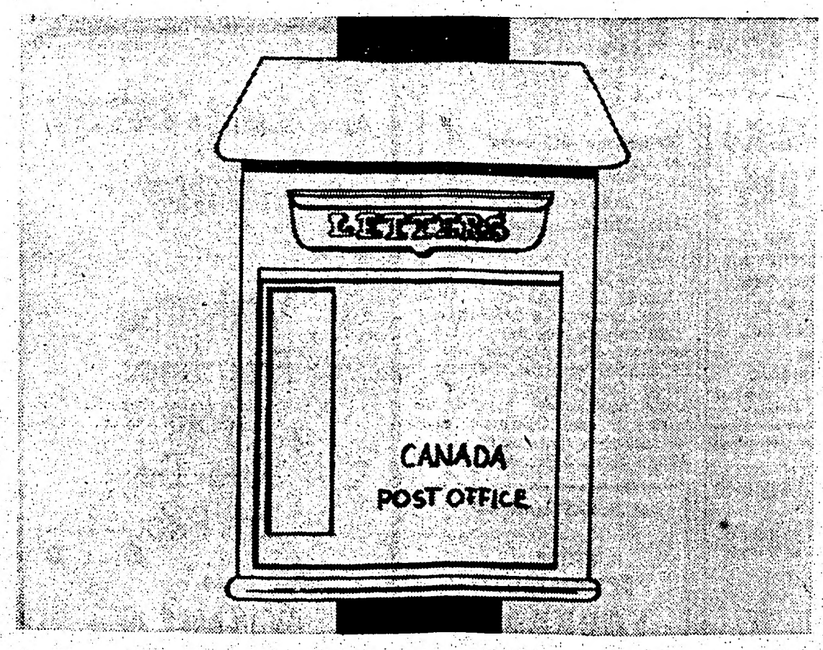

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A SHORT STORY

by SHOLEM ALEICHEM

ACCEPTED

"So that's what you've got to say? I'll tell you a nicer one. There is a certain Finkelstein in our town — a very wealthy Jew, a mighty rich man. So he is worried about two sons. What I say is that, if I had his money, I'd spit on all this hullabaloo. How much, do you think, has it cost him? Wish we'd have the half of it between the two of us!"

"Damn it all! I said it as far back as a year ago. You'll see, I said, that more than half of them will submit to baptism and turn Christian."

"Same thing here. In our town there was a certain Marshak who traveled all over Russia, far and near, from end to end; but he didn't get accepted anywhere. So he went and poisoned himself."

"God grant it turns out to be a lie, I said; you'll see, I said, they'll start turning Christian at such a rate that not a single Jew will remain, damn it! What would you expect? You think it is easy to suffer all these misfortunes, with the quotas and circulars1? Every day a new circular. As many circulars as there are Jewish children. Wait, I said, and you'll see, we'll get to a point when they'll refuse to accept Jews altogether. If you want an example, take, for instance, Shpola. Shpola is a Jewish town, isn't it?"

"For that matter, take Nemirov. I received a letter from Nemirov. They tell me very ugly things about what's going on there."

"Well, if you think things are better in Lubny, you're mistaken."

"And what's the matter with Lubny?"

"Or, for instance, in Ananyev. In Ananyev they used to accept at least three Jews every year."

"What's the use of talking of Ananyev? You better take Tomashpol. In Tomashpol, they say, they didn't accept a single Jew this year, not one!"

"In our town they accepted eighteen Jews this year."

This latter information came from above. My two companions (and I, too) turned up our heads and raised our eyes to the upper berth whence came the voice. We saw two feet in galoshes suspended from the upper berth; the legs to which these feet belonged carried a Jew with matted black hair and a sleepy face which looked swollen.

My two companions scrutinized the sleepy Jew with the swollen face, as if he were a curiosity which one never meets in our parts. At once both of them became animated, they seemed to have cheered up, and their eyes shone as they asked the man on the upper berth:

"So in your town, you say, they accepted eighteen Jews?"

"Eighteen lads to a man, and mine is one of them."

"Yours has also been accepted?"

"Of course."

"Where? Where is this?"

"Why, in our town, in Little Pereshchepena."

Both of them jumped to their feet. They looked at each other, and both together at the Jew on the upper berth. The latter looked down at them with his swollen face and said:

"You don't know where Little Pereshchepena is? It's a town. How is it you never heard of it? There are two Pereshchepenas: Greater Pereshchepena and Little Pereshchepena. I come from Little Pereshchepena."

"Here's a how-do-you-do! Climb down; why should you sit there all alone next to the sky?"

The owner of the feet with the galoshes climbed down, groaning, and joined the two below. The two made room for him on the seat and then pounced upon him like hungry locusts.

"So your son was accepted, you say?"

"Of course!"

"Tell us, please, dear friend, how did you manage it? Apparently in your town they accept bribes, don't they?"

"Bribes? God forbid! We wouldn't even dare to mention money. The fact of the matter is that formerly they did accept bribes. And what bribes! Ho, ho! People would come to us from all the towns in the neighborhood. It was known everywhere that Pereshchepena is a place where they take bribes. But a few years ago someone squealed about it to the authorities and — as my luck would have it — ever since then they don't accept any more bribes in Pereshchepena."

"How did you manage it, then? Had some pull?"

"What pull? It's an agreed arrangement among themselves that if it's a Jew they take him. 'Accepted!' and that's the end of it."

"You mean it? Impossible! You must be making fun of us."

"I make fun? What do you think I am, a fun-maker?"

The three looked at each other as if they were trying to read what was written on their several faces. But since nothing happened to be written on their faces, the two asked the third one:

"Wait a moment. Where did you say you come from?"

The third one seemed to be getting angry.

"From Pereshchepena,— I told you that three times already. From Little Pereshchepena."

"We apologize. But it's the first time we've ever heard of this city."

"Ha-ha-ha! Pereshchepena a city? Some city! Pereshchepena is no city, if you want to know; it's a little town, you might say a village — township, that's what it is!"

"And still, you say, you have there in your . . . what did you say was the name of your town? Per... Pere..."

Now the Jew from Little Pereshchepena was angry in real earnest.

"Funny kind of Jews you are! Can't you pronounce a Jewish name, or what? Peresh-che-pe-na! Peresh-chepena!"

"All right, all right. If you want Pereshchepena, let it be Pereshchepena. No reason why you should lose your temper like that."

"I'm not losing my temper. Only I hate people to ask me the same question ninety-nine times."

"We apologize. But, you see, we're in the same fix as you were. So when we heard that your son was accepted, we became excited, and interested. That's why we're asking all these questions. We'll tell you the honest truth: we never imagined that in your town — what's the name of it again? Pere - Pere - shchepena-that there could be a high school in your town."

The Jew from Pereshchepena fixed his eyes on the two of them with a sullen look.

"Who told you that we have a high school in Pereshchepena?"

My two companions fixed their eyes on the other Jew.

"Why, haven't you just said that your son was accepted right in your Pereshchepena?"

The Jew from Pereshchepena eyed them with flashing scorn. Then he rose and shouted in their faces:

"He was accepted as a soldier in the army! In the army! That's what he was!"

Outside, the sun had risen, and bluish-grey light stole through the windows of the car. The passengers began to get up. Some stretched after their sleep, some coughed, and some busied themselves with their baggage, preparing to leave.

My three companions separated, became strangers, as if they had never spoken a word to one another. One of them moved over into a corner and slowly lit a cigarette. One opened a small prayer-book and began to read the prayers, keeping one eye shut and murmuring inaudibly. The third one, the irascible Jew from Little Pereshchepena, sat down to eat.

Funny, how the three of them became perfect strangers all at once. Not only did they refrain from speaking to one another, but they avoided each other's eyes; as if they had been partners in some dirty business, or had done something to be ashamed of...

Translated from Yiddish by L. Talmy

1. Czarist Government circulars regulating the terms of admission for Jewish students.

HUMAN RELATIONS

Family Schism

DR. ROSE N. FRANZBLAU

QUESTION: We have a son, 29, married six years, who has two children. About a year ago I was in the hospital and that time my son told his mother that he did not want to see her or bother with her any more. This came about after he began seeing a psychiatrist. He is still in treatment.

He is cordial to me, but wants nothing to do with his mother .

We have never gone to his house without first calling and asking if it was agreeable to them for us to come over. My daughter-in-law is very pleasant when I talk to her, but never calls us on the phone.

My grandson is five months old. I saw him once, but my wife has not seen him yet. I called my son a short time ago and asked if he would call his mother. His answer was that things are the same as before.

What can be done in a case like this?

ANSWER: The tension between mother and son did not arise suddenly when you were ill in the hospital, but built up through the years.

The break does not necessarily mean either that his mother was not a good parent or that your son is not a good child.

In the course of therapy, the patient may delve deeply into the past and relive experiences that once took place. Sometimes, the person, in reliving them, may feel too great a hostility or too great a loving reaction to a parent. Then, to gain objectivity, the patient may choose to stay away until the attachment has been fully examined and all the conflicting feelings have been resolved. When it is seen in its proper context, the person may then return and establish a healthy and appropriate relationship.

Even parents who have done a great deal for a child may become targets for deep-seated hostility. Naturally, they are the most apt to be hurt while their child is getting better, and this is very hard for parents to take. The question often is, "Where have I failed?" This is an admission of guilt, as well as a cry of anguish.

* * *

However, at times like this, parents forget all the positives for which they are responsible in their child's life. The important thing to recognize is that your son is healthy enough to recognize his need for help. By this, he admits implicitly that he is responsible now for his own health and welfare.

True, your son is pointing the finger of accusation at his mother. But if he stays in therapy, the relationship with his parents, especially with the parent of the opposite sex, will work itself out and what results will be healthier.

Parents can help by not making their child feel guilty or like an ingrate for staying away from them. When such guilt is created, it takes longer for the youngster to return.

It is to your son's credit that he chose a wife who stands by him and lets him determine the course of their associations and attachments. She should not be pressured.

* * *

Your son no doubt sees that you have a good relationship with his wife. It undoubtedly makes him feel better about himself that you approve of his choice.

But if too many questions are asked of her, this relationship will suffer.

Without any pressures for attention, but with remembrances of special occasions, like birthdays, holidays and anniversaries, your son will be helped to return on his own and more quickly.

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RECIPE OF THE WEEK

Confections of several kinds besides sponge cake are associated with the Passover season.

ALMOND CAKES

½ lb. blanched almonds, finely ground
2 eggs
1 cup sugar

Blend all ingredients, and spread evenly in a well-greased 6-inch square pan. Bake at low-moderate, 325 degrees, for about 30 minutes or until a delicate brown. Cut in squares while still warm and remove squares to a rack to cool. Cinnamon may be used as a flavoring, if liked. Makes about 2 doz. squares.

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PASSOVER
HAG KASHER VESAMEACH!
A MESSAGE FROM
HARRY & PHILIP GREENSPAN

Pesach symbolizes the Jewish people's contribution to history. It was the first step forward in humanity's struggle for liberty.

Tonight, when we sit down to the Seder, we remember with pride that we belong to a people who, more than 4,000 years ago, have fought, suffered and conquered in the greatest of all causes — that of freedom.

Today, wherever men fight for liberty, they but continue the struggle of the Israelites of Old. The world has changed, but in one respect the ideals for which the slaves of Egypt fought are still very much of burning actuality. Man is still engaged in the battle for liberty. In the south of the United States, on the hills of Africa, on the plains of Asia — wherever man, created in the image of God, demands what is rightfully his — he but continues the struggle of the ancient Israelites for man's freedom to live according to his conscience regardless of color, creed or religion.

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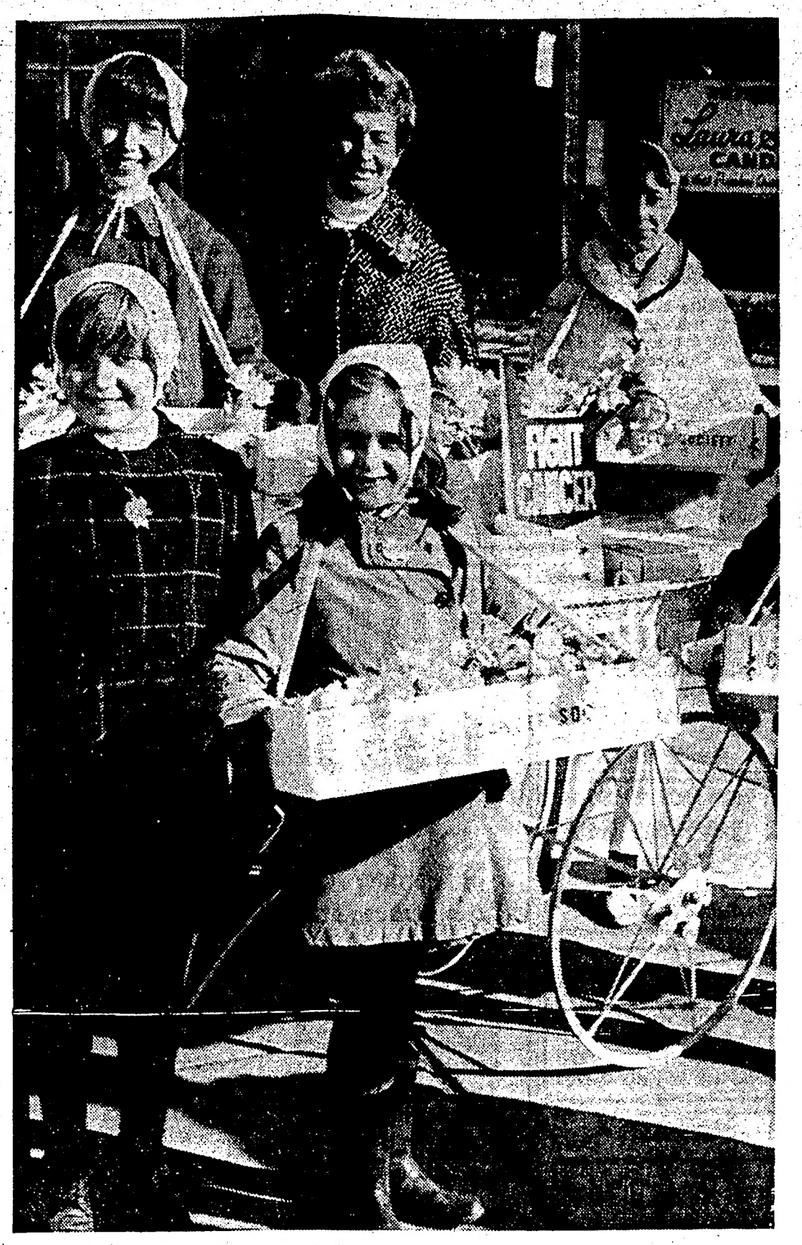

DAFFODIL DAY — April Shamai, well-known Toronto real estate agent and chairman of the 500-member Women's Division of the Toronto Real Estate Board, supervises Daffodil Day operations at the corner of Spadina Avenue and Lonsdale for the Forest Hill Branch of the Canadian Cancer Society. Distributing the blooms in the Village are Mrs. Shamai's daughter Rebecca (top left), Sally (front left) and Lisa (center), along with Melany Martel (right, daughter of realtor Paul Martel (Mann & Martel).

toronto women

FASHION SHOW

Naomi Chapter, B'nai B'rith Women, held a fashion show last Monday evening at Town Hall Restaurant. Featured were fashions, hair styles, make-up exercises. There were door prizes. Admittance was restricted to fully paid members.

SOCIAL

Bruria Chapter, Mizrachi-Hapoel HaMizrachi, held a social meeting recently at 86 Vaughan Road. Mrs. J. Applebaum, president, presided. Mrs. I. Kelner spoke of the publication of the ad book.

Mrs. J. Weinstock read the Megillah and, at the close of the meeting, presented copies of the book containing the story of Queen Esther and the Haggada to the ladies. She was thanked by Mrs. Applebaum.

Mrs. Kitty Cohen served as hostess.

GENERAL MEET

A general meeting of the Women's Auxiliary of Ner Israel Yeshiva was held recently at the home of Mrs. E. Kohn. Mrs. J. Reichman reported on the recently held tea and thanked the following ladies for their help: Mesdames J. Blitz, H. Botnick, C. Anthony, E. Freill, E. Janowski, E. Cooperman, R. Donsky, A. Figdor, B. Goodman, M. Gralstein, I. Grubner, D. Hertsog, E. Kohn, L. Korzen, M. Karoly, S. Holstedter, P. Kopstick, L. Perlman, B. Rubinoff, J. Weinstock, N. Sweiblatt, P. Weits, N. Zimmerman, B. Rubenstein.

Mrs. Willerd Gordon, hostess of the tea, was thanked for her hospitality, as was checkers, Misses Phylis Gordon, Aviva Weinberg, Sheila Shmertz, Esther Amsel, Chava Feinstat, Chamni Clara Weiss, Janowski.

Mrs. J. Weinstock, life chairman, reported on life membership; Mrs. A. Figdor reported on the recently held conference of the Women's Chapter, UOJC.

Rabbi Gold, guest speaker, spoke on: Pesach—The Motif of Freedom. Next meeting will be held on Wednesday, April 28th, at the home of Mrs. N. Handelsman.

LUNCHEON

Torath Emeth Sisterhood held a luncheon last month at the home of Mrs. Mordecai Ochs. Rabbi M. Ochs addressed the guests on the importance of sisterhood in the community, stressing the necessity for more planned youth programs.

The following officers were elected: Mesdames E. Mandel and F. Glukofsky, co-presidents; Mrs. R. Wolfe, treasurer; Mrs. A. Ziegelman, secretary; Mrs. Eisler, social convenor; Mesdames M. Diamond, N. Goldkind, M. Salz, phoning committee.

Mrs. Jeanette Urbas, principle of the Hillcrest Progressive Nursery School, will be guest lecturer at the synagogue on Tuesday evening, May 25th.

MEETING

Minnie Etlin Chapter, Mizrachi-Hapoel Hamizrachi, held a regular meeting recently at the home of Mrs. Tarnow. Mrs. M. Swartz was co-hostess. Mrs. J. Ross, president, welcomed the members. Special welcome was extended Mrs. S. Kaminker who had been away most of the winter.

Mrs. M. Kurtz reported on the recently held theater night. Mrs. K. Devor reported on the rummage sale.

Mrs. S. Warnick appealed for members to become Mothers in Israel.

Next meeting will be held at the home of Mrs. P. Schwartz on April 26th.

The Hostesses served refreshments, assisted by Mesdames M. Kurtz and H. Bregman.

FOOD FESTIVAL

Naomi Chapter, Hadassah, will have a spring festival of food on Thursday afternoon, May 6th.

HELD MEETING

B'nai Israel Beth David Sisterhood held a meeting Tuesday, April 6th. Mrs. Joseph Feldt, president, presided. The following gave reports:

Mrs. Sid Weiner, Mitzvah supper chairman; Mrs. Sol Taub, ad book chairman; Mrs. Joe Goldberg, sunshine chairman. Mrs. Joseph Steiner, program chairman, introduced the guest speaker, Theodore Bloom, ritual director of BIBD. He spoke on: The Influence of Women through the Ages.

INAUGURAL LUNCH

National Women's League, United Synagogue of America, held an inaugural luncheon for its newly formed Women's Patrons Society on behalf of the Jewish Theological Society of America, April 12th, in New York City. Former Federal Judge Simon H. Rifkind, chairman of the board of directors of the Seminary, was guest speaker.

Among Toronto women on the national group are: Mrs. Morris B. Kaufman; Mrs. David List; Mrs. Ellis I. Shapiro; Mrs. Joseph Tanenbaum; Mrs. Max Wolfe.

AND WHAT'S YOUR ALLERGY?

By RUTHIE

Have you noticed lately, when the kids don't want to do what they're told, they have a pat answer, "I'm allergic?"

"Janie, do the dishes!"

That order doesn't evoke an, "Aw, gee!" anymore. The response is polite.

"But my rash! Don't you remember, I'm allergic to water?"

Innocence personified. So what can you do? A rash is a rash, and far be it from you to aggravate the condition.

You want help dusting the house? You have to remember, anyone you ask to pitch in is allergic to dust. In fact, it cost you plenty before you found out why the continual coughing, wheezing and sneezing.

Of course, it's another story if it's anything they want.

"You can't have ice cream. You're allergic to chocolate."

"So I'll have vanilla." Go do something.

Sometimes an allergy pays off. Like, you won't be bothered anymore about the expensive charm bracelet in the jeweler's window. Because any metal against the skin brings out the acid.

* * *

To tell the truth, I can't blame the youngsters for trying to get away with it. Think we're different?

I have champagne taste with a beer pocket. And my taste runs to exclusive shops. So when my husband points out a sale in a department store, with a straight face I tell him I'm allergic to crowds; I must shop in a small place.

* * *

I honestly feel sorry for women with real, honest-to-goodness allergies.

Someone I know is allergic to nail polish. She has the most beautiful fingernails I've ever seen. But, whenever she applies polish, a rash breaks out around the edges of her fingers. And, according to her, her nails look undressed even with a clear.

How about the gal who can't wear furs? If she's so-so financially, she's got a good *terretz* (excuse): she's allergic.

But if she can afford the best — how ironical! Mink could be a dime a dozen, sable, two for a dime. Nothing matters, she's still allergic.

They say diamonds are a girl's best friend. In that case, I'm allergic. The little ones don't interest me, and my fingers are too squat for the real *bumbas* (bombs).

Remember reading about the woman who was allergic to her husband's kisses? I wonder what happened.

The closest I've come with an allergy to my husband is his beard. Boy, that stubble between sundown, Friday, and sunset, Saturday!

Let me tell you, you learn to live with everything.

* * *

Ned says I'm allergic to money; I don't know how to hold it. In which case I insist:

"Aren't I allowed an allergy too?"

The only think I wish I were allergic to, and am not, is food—any kind of food.

And this week, Passover, with matzot, especially egg matzot, *knaidlakh* (matza balls), nuts, sweets, *Pesakhdick* (Passover) ice cream (just to know you can eat it then)—well, maybe He'll send me down a special allergy so that my clothes won't feel tight afterwards.

Bake a Cake with Sunshine Flavour

This tropical orange cake is so light ... so delicate it could only come from your own fragrant oven. Baking with Magic Baking Powder will always produce this kind of glorified result.

TROPICAL ORANGE CAKE

3 cups once-sifted pastry flour OR 2⅔ cups one-sifted all purpose flour
3 tsp. Magic Baking Powder
1 tsp. salt
¾ cup Blue Bonnet Margarine or butter
1½ cups granulated sugar
3 eggs, separated
2 tbsp. orange rind
½ cup milk
1 tsp. vanilla
¼ cup orange juice

Grease 3, 8-inch round layer cake pans. Preheat oven to 350°F. (moderate). Sift together the flour, Magic Baking Powder and salt. Cream butter; gradually blend in sugar. Add egg yolks, one at a time, beating until very light. Mix in orange rind. Measure milk; add vanilla. Add flour mixture to creamed mixture in four parts alternately with milk and orange juice. Combine lightly after each addition. Beat egg whites until stiff; fold gently into batter. Bake in prepared pans 25 to 30 minutes.

Frosting: A fluffy butter frosting lightly flavoured with orange or lemon would be a most delightful addition to this cake.

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BATHURST - SHEPPARD
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AMBASSADOR HERZOG NEW CHIEF RABBI?

LONDON (CJN)—Dr. Yaakov Herzog, former Israeli Ambassador to Canada and now a senior official of Israel's Ministry of Foreign Affairs, is the most likely successor to Dr. Israel Brodie, Chief Rabbi of Great Britain and the Commonwealth, if and when the Chief Rabbi retires.

Dr. Herzog, an ordained rabbi and son of the late Israeli Chief Rabbi Dr. Itzhaq Herzog, never has occupied a pulpit. (This is the only reason for those opposing his candidacy.) The other candidates are: Dr. Immanuel Jakobovits, spiritual leader of New York's Fifth Avenue Synagogue; Rabbi Dr. Louis Rabinowitz, former chief rabbi of South Africa. Both formerly have occupied pulpits in England.

Dr. Rabinowitz is English-born; Dr. Horzog was born in Dublin, Ireland, where his late father was chief rabbi prior to assuming that position in the Holy Land.

According to the British press, Dr. Herzog carries the strongest support for this high post, including that of Sir Isaac Wolfson.

Former Envoy To Canada Dr. Yaacov Herzog is favorite candidate for Chief Rabbinate of Great Britain and the Commonwealth.

Spain And Israel In Shipping Deal

HAIFA (JCNS) — An agreement is being negotiated which, it is hoped, will lead to an abolition of all restrictions imposed by Spain on Israeli shipping. Such an agreement would put an end to the maritime dispute which emerged last week when it was announced that Israeli ships would not be given port facilities at Spanish ports after April 18.

Observers here say that the signing of the agreement — an unusual event — will be purely formal, as no similar agreement is known to exist. But Israel has agreed to sign, with the intention of sending a Foreign Ministry representative to Madrid later on to negotiate a normal maritime convention.

SOMERFIN CANCELS SERVICE TO SPAIN

LONDON (JCNS) — As a result of General Franco's decision to ban Israeli ships from Spanish ports, Somerfin, the Israeli-owned car ferry line, has decided to cancel its planned service from Southampton to Algeciras, close to the Gibraltar border.

A spokesman for the company, which has its headquarters in Geneva, said the decision had been taken "for reasons beyond our control".

Somerfin's $9 - million ship, the Nili, 7,800 tons, which was to have inaugurated the service early in May, is now being completed by Fairfield Shipbuilding Co. Ltd., on the Clyde.

About 4,500 Britons had booked passage aboard the Nili. Their money will now be returned to them. Somerfin is now seeking other routes for its new ship.

ORTHODOXY AND REFORM

(CONTINUED FROM PAGE 5)

new notion cannot be pushed to the absurd, that is, so far as to maintain that even apostasy to another religion does not remove a Jew from the Jewish community. There is some shadow of truth even in this absurdity, because figures like Heine cannot easily be ruled out completely as Jews.

Nonetheless, even such secular thinkers as Simon Dubnow have insisted that the apostate removes himself from Jewish history and Jewish destiny. This opinion was accepted and made the law in the State of Israel in the decision by its Supreme Court in the case of Brother Daniel. By implication it followed that any less drastic denial of the Jewish tradition — such as atheism — does not disqualify a Jew from his share in the Jewish community.

Perhaps the best way to make this point is to reflect on the destiny of Spinoza. The rabbis who excommunicated him in the 17th century were perfectly within their rights and they were acting in the manner of a time-honoured tradition, for Spinoza was indeed a heretic.

However, were Spinoza alive today he could, at very least, be lecturing regularly to Jewish audiences on such subjects as Judaism and philosophy, or Judaism and the alienated intellectuals. He would undoubtedly be a contributor to Jewish learned journals, encyclopedias and the like. Even the Orthodox would sit with him on some scholarly and public service committees. Do not Jewish scholars of various degrees of traditional faith and practice sit together today in the American committee now retranslating the Bible for the Jewish Publication Society?

What does all this mean? It is clear that, since the day that the Temple opened in Hamburg, the Jews have not been able to define themselves as a community of faith, except in some much broader sense than the Orthodox version.

From Hamburg in 1817 to the debate in recent years about "Who is a Jew?" the line is straight and clear. Every permutation of a possible answer has already been given. The historian Graetz defined the Jews as a group with a common destiny. Zionists have emphasised that, despite the unique nature of the Jewish situation, the Jews are a nation among the nations. Radical thinkers have insisted that the Jews are an oppressed group and belong with the proletariat. Men like Ahad Ha-Am, Dubnow and Mordecai Kaplan have tried, in their various ways, to define the Jews as a community of culture, encased in the structure of institutions.

The truth is that the Jewish community operates on none of these definitions. A Jew today is anyone who thinks that he is one, even part-time and for some purpose, and who feels impelled, or can be impelled by someone else, to act on that feeling.

The only major Orthodox theologian who has seriously grappled with the new situation was Rabbi Kook, the greatest modern Chief Rabbi of the Holy Land. He confronted the new age of many Jewish ideologies and religious positions by regarding each of them as a reflection, even though an involuntary one, of the divine will.

He was, therefore, able to accept the notion that excommunication is indefensible on theological grounds. He regarded those who disagreed with the traditional norms and ideas as in error, but one was commanded to labour with them and to redeem them with love. In practice, this amounts to a theology of co-existence among the various Jewish groups, with religious Orthodoxy acting as one among the many.

In logic there is only one alternative for the Orthodox to Rabbi Kook's view. It is the opinion of the Neturei Karta, that all who differ from them, even though they be the vast majority of Jewry, are faithless and that all relationship with them must be cut. This is mediavalism, but it is intelligible and consistent. Life is, however, against it. Despite occasional rear-guard flare-ups, the day of the **cherem** is over in Jewish life.

INCIDENT

JERUSALEM (JCNS) — A Spanish DC-7 aircraft, which flew over Israel air space by mistake on a flight from Spain to Jedda, in Saudi Arabia, was forced to land at Lydda Airport on Sunday night.

The pilot of the airliner at first refused to fly in the direction of Lydda as instructed by the Israeli Air Force, but he did so after warning shots were fired by an Israeli air craft. A crew of seven was on board, but no passengers. The airliner was freed after an investigation by the police.

WOODROW WILSON FELLOW

Jerome Phillip Cooper, son of Arthur and Rose Cooper, 136 Fairholme Avenue, Toronto, has been elected a Woodrow Wilson Fellow for 1965-66, as was announced by the Fellowship Foundation of Princeton University.

Cooper was a student of the University of Toronto.

POLISH PREMIER IN AUSCHWITZ; ATTACKS THE UNITED STATES

WARSAW. — Communist Polish Premier Josef Cyrankiewicz expressed hope at the former Auschwitz death camp today that there will be a "sobering up" of American policy on Viet Nam lest world peace be lost again. "From this place, let words of appeal and warning be heard that those on whom world peace depends consider their steps carefully, that the fate of those turned to ashes here does not become the fate of their children and grandchildren," he declared at ceremonies marking the 20th anniversary of the liberation of Auschwitz from the Nazis. He spoke on a platform between grim rows of cell blocks and a short distance from one of the Auschwitz crematoria.

TORONTO OBITUARIES

GREENSPAN, SAMUEL. On April 10th, late of the Jewish Home for the Aged.

KACHEK, SARAH. On April 10th, late of 126 Wells Street.

LAMPERT, JOSEPH. On April 9th, late of 159 Major Street.

LASKIN, KATIE. On April 6th, late of 89 Roberta Drive.

MENDELSON, MORTON. On April 12th, late of 50 Upper Canada Drive.

SHULMAN, RENA. On April 11th, late of 3888 Bathurst Street.

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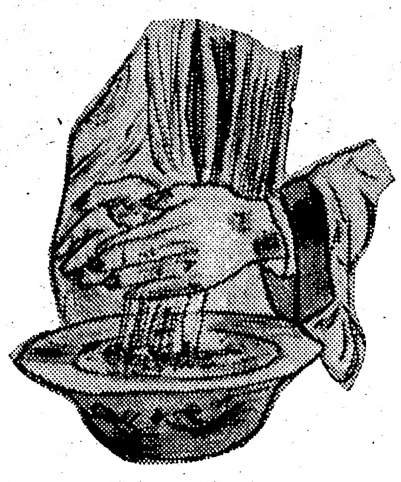
THE CANADIAN JEWISH NEWS

Passover MAGAZINE

APRIL 16, 1965 SPECIAL SUPPLEMENT 12 PAGES NISSAN 14, 5725

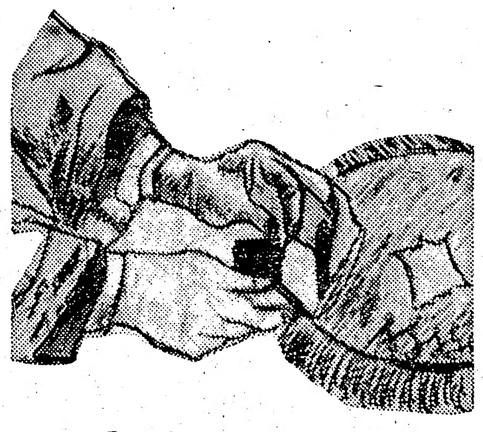
the seder

Blessing Over the Wine



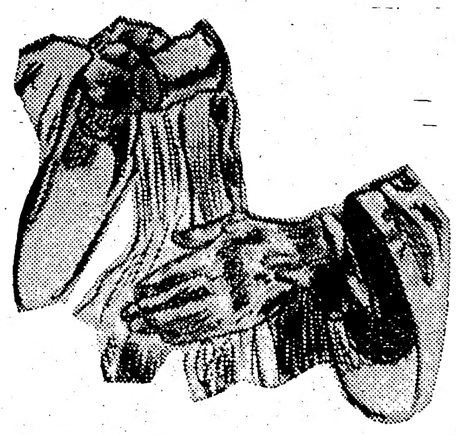
Washing of Hands

Greens (Karpas)



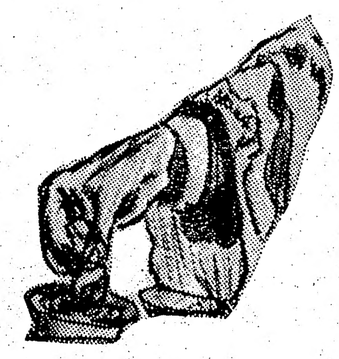
Dividing the Matza

Reciting the Story of Passover (Haggada)



Washing of Hands

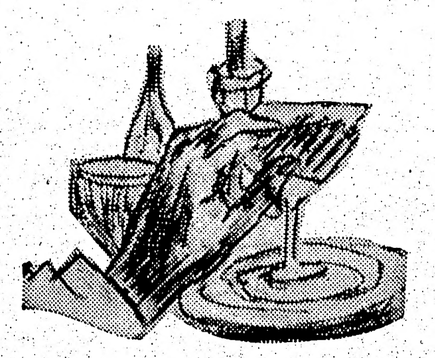
Blessing the Matza



Eating Bitter Herbs

The Bitter Sandwich

The Meal



Eating the Afikoman

Grace and Thanksgiving

The Festival of Passover marks the liberation of the Israelites from Egyptian bondage. The Seder, designating this greatest event in Jewish history, is conducted on the first two evenings of Pesakh.

These illustrations present the order (Hebrew: seder) of the symbolic features of the Seder-ceremonial meal.

COVER

Cover of this magazine section presents the complete ritual of the Seder according to tradition. Drawing is by the CJN staff artist, Eli Ovadya. Mr. Ovadya based his drawing on a Seder sketch published by Barton's Bonbonniere New York.

OUR SIXTH PASSOVER

This Passover Supplement marks the sixth Passover of continuous, uninterrupted publishing of The Canadian Jewish News. The journalistic profession, especially in the field of the Jewish press, notes the success of The Canadian Jewish News — its independence, its power, its growth as a miraculous story in the annals of Jewish journalism on this continent.

We trust that our steadily growing number of readers shares our satisfaction in the fact that an independent, militant newspaper — beholden to no one but to the duty of reporting and interpreting the march of Jewish history — is able to live and progress.

We wish all our readers and friends a Happy Passover.

INSIDE THIS MAGAZINE

On page V, we proudly present an essay by the Hon. Paul Martin, Canada's Minister of External Affairs.

On page IV, one of Israel's top economists writes about a new apparition in the economy of the Jewish state: Do It Yourself Financing.

Thomas John Clogger, who served with the British Occupation Army in Palestine, returned to Israel and glowingly describes the Red Sea as it looks today. (Page V.)

For the first time, Paul Adler, an American writer, discloses the unknown story of the heroes in Hitler's death camps who dared rejoice on Passover and celebrate while still slaves. (Page VI.)

Yiddish poet, Israel Emiot, publishes his Song to Jerusalem (Page VI). Also on page VI, historian Isaiah Trunk relates the story of Jewish resistance to Nazism in connection with the Ghetto Revolt anniversary which occurs on Pesakh.

On the lighter side, Sadie Levine of London's JC describes the real Helena Rubinstein, the Jewish Queen of Cosmetics who died recently at the age of 94 (Page VIII).

A report on, Who Killed Anne Frank?, transcript of a sensational CBS debate, appears on page IX.

Finally, on page X, Florian Sokolow, son of the late Nahum Sokolow, describes for the first time Churchill's discussions with Israeli rabbis.

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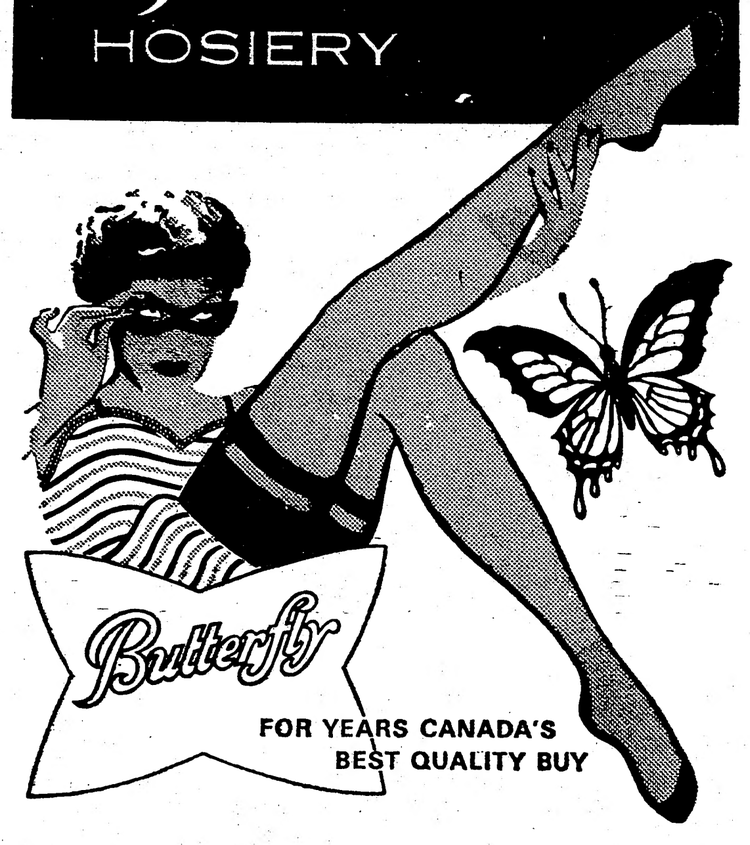

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ECONOMY OF ISRAEL

by BARUCH BER

Do-It-Yourself Financing

Money is short in Israel now, but this has not been at all obvious, despite the satisfied faces in the Bank of Israel at the success claimed for restrictive policies now being followed. These are considered to have had a very positive effect on the balance of trade which, threateningly bad in 1964, has been much healthier during the first quarter of this year.

The money shortage — banks are allowed to lend only 35 per cent of any money deposited with them — is bearing hard on manufacturers, yet industrial production is still increasing at a yearly rate of about 12 per cent. Bank credits may have risen by about the same percentage last year, but their composition has changed. The banks are lending industry less, not more.

Where, then, is industry obtaining the additional credits the banks cannot provide? For production figures show that industry is obtaining additional credits. The answer is: through a new system of discounting bills. As restrictions have become more stringent and funds increasingly difficult to obtain from the banks, people have withdrawn their deposits, or else have not added to them, and are using tthe money to discount bills instead.

The return on such "do-it-yourself" financing is very high. If the bank through which these transactions are being made actually guarantees the bills, each deal shows a net profit of 11 to 14 per cent. This figure is considerably higher if the lender does not require a bank guarantee, being satisfied with the credit-worthiness of the borrower, since then the bank charges only for bringing the parties together.

It is difficult to think of a more expensive way for anybody to obtain credit, because the borrower not only pays a high rate of interest to start with, but pays income tax on it (deducted at source) and bank charges as well.

However, some cheaper credit is available to manufacturers. Export credits, granted for the entire production process of goods destined for export, carry only 6 per cent interest, so that exporters will not be forced to charge so much for their products as to price themselves out of foreign markets.

Investment financing is available at a higher rate — 8 per cent regular short-term bank loans, as far as they are available, are charged for at 9 to 11 per cent.

Although these rates of interest are not exactly low, they are still less swinging than the rates prevalent in the private bill-discounting market.

The high rate of return available from discounting bills has affected the new issue market and the Stock Exchange, which is at present sunk in its winter hibernation. Share prices are low and turnover small.

As for new issues, anyone who can obtain 12 to 14 per cent, or even more, on his money, is not going to invest in shares, even though they offer a reasonable rate of dividend and future growth, particularly since any attempt to sell even a small number later on may depress the market severely.

Industry is pressing hard for a relaxation of the restrictions on bank credit, but the Bank of Israel is not in any mood to relent. Mr. David Horowitz, the bank's governor, and other experts are gratified at the improvement in the balance of trade, which they consider to be a direct result of the restrictions on credit.

It cost about $108 million in increased imports last year to achieve the present scarcity of money, they say, and it would be foolish to release credit now, just when the restrictions are beginning to pay off.

It is not only the manufacturers who disagree. Certain high Government officials, for instance, believe that the impovement in the balance of trade is due to seasonal factors and the cessation of such Government imports as sugar, and has nothing to do with the restrictions.

At this stage it is too early to decide who is right. What will have to be decided, however, is whether the Government or the Bank of Israel should channel more credit to industry and other essential branches of the economy, or whether the present dear money policy should be temporarily suspended.

Either course is a possibility. We shall just have to wait and see, although not very long.

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Peace In Mideast

Anti-Hate Bill

by PAUL MARTIN

External Affairs Minister

CANADIAN POLICY

Secretary Martin's article is based on his address delivered at the Betcherman-Negev Dinner in Ottawa recently.

I want to take this opportunity to pay my tribute to Canada's Jewish citizens for the outstanding contribution they have made to Canada in the two centuries that Jews have lived in this country. This contribution to varied aspects and fields of endeavour in Canada has been out of all proportion to the size of the Jewish community in Canada.

It has been a contribution to the distinctive fabric of Canada's national life. We look forward to that contribution continuing undiminished as we move into the second century of Canadian confederation.

This occasion also enables me to point once again to the warm bonds of friendship which link Canada and Israel. These bonds have existed since Israel was welcomed into the community of nations some sixteen years ago. Canada is proud to have played a part in the process by which Israel attained its nationhood. In the intervening years Israel has taken impressive forward strides. The development of the Negev, stands as a landmark of the progress that has been made. On behalf of the Government I would want to wish you every success in the constructive endeavour which has brought you together here this evening.

Canada is striving in various ways to further conditions of stability and peace in the Middle East. I am glad to be able to say that tension in the area, which had been building up in recent months, appears now to have eased. This tension has been causing us concern and we have not failed to avail ourselves of opportunities to make known our belief in constructive and moderate policies in the area.

We have also, in recent months, been confirmed in our belief in the essential part which the United Nations has to play in the Middle East. I say this with particular reference to the series of border incidents which have taken place in that period. The United Nations Truce Supervisory Organization has been successful in helping to prevent an escalation of these incidents into more serious conflict. The mission despatched by the Secretary General of the United Nations to Israel and Jordan at the end of January appears also to have had a moderating effect.

Canada welcomes these developments because of our own close involvement in the area. Canada contributes more officers to UNTSO than any other country. We also provide close to 1,000 men to UNEF which continues to maintain stability and to deter fighting in the area. And we are playing an active part in the efforts which are currently under way in the United Nations to devise a sound and assured basis for these and other essential peacekeeping operations. An encouraging development in recent days has been the decision of the German Bundestag by a vote of 344 to 96 to extend the Statute of Limitations until December 31, 1969 which will allow new prosecution against those guilty of Nazi war crimes to be continued. Over the past few months we have had conversations with German officials on the matter, and on February 23 in the House of Commons I spoke of my concern and that of the Canadian Government at the possible effects of this Statute. Although the question was one for Germany alone to decide, I think there is little doubt that such expressions of view from Germany's friends and neighbours played some role in the final outcome. I am glad to have the opportunity tonight to join you in welcoming this action by the German Government.

The problem of preventing circulation of "hate" literature in Canada is of deep concern to all of us today. It is of deep concern to the Canadian Government and I may say that it is of deep concern to me personally. The existing provisions of our Criminal Code make it an offence to use the mails for transmitting anything of a "scurrilous" nature. A Board of Review, constituted under the provisions of the Post Office Act, has recently upheld an order of the Postmaster General prohibiting delivery in Canada of material of an organization which was found to be "scurrilous" and directed against certain racial and religious groups. We are now examining on a basis of urgency whether it would be feasible to seek the co-operation of the United States in this matter. This is one aspect of what the Government is doing about the problem of hate literature.

This problem is also being studied by the External Affairs Committee of the House of Commons. That Committee is studying both national and international aspects of the problem and it currrently has under consideration two bills dealing with forms of injury to or defamation of national, ethnic, racial or religious groups. My Department is co-operating with the Committee by canvassing all countries which are believed to have legislation restricting dissemination of hate literature. I am confident that, with the help of this material, the External Affairs Committee and a committee set up by the Minister of Justice will be able to make a comprehensive study of the problem and consider the possibility of further steps being taken in Canada to curb group libel and the circulation of hate literature. In sum, this is a problem which the Government is taking seriously and we mean to do something about it.

Where Israelites Crossed The Red Sea

THE PORT OF ELATH

by THOMAS JOHN CLOGGER

The year was 1961 when I saw the small white ship with its blue and white flag bearing the crossed pentacles of Solomon. The ship slid through the almost unseen channel to the deep waters of the harbour of Dares Salaam and history repeated itself.

In that year Technical Trade Advisers had opened offices throughout East Africa. The long ships manned by sunburned Hebrew sailors are once again plying the ancient trade routes from Elath to the Land of Zinj. Elath, a famous Red Sea port in the days of Solomon — made famous by the proximity of the fabulous mines. Now it is a fast-growing trade outlet to East Africa and Asia and the terminus of a new road to Haifa and the Mediterranean.

Land of Zinj, known today as East Africa — the land of the African. A land from which came gold and incense, spices, ivory and tortoise shell, apes and peacocks. A thousand years before the Christian era, King Solomon, upon the advice and with the assistance of Hiram of Tyre, his ally, built a fleet of vessels, manned by Phoenicians as well as by Israelite sailors.

He opened a port at Elath, at the head of the Arabian Gulf, and from this port the fleet entered the Red Sea, coasting up to the mouth of the Indus in the Land of Ophir. After a cruise of three years the fleet returned laden with four hundred talents of gold, a large amount of silver, ivory, ebony, sandalwood and spices, and with each return of the fleet new treasures were brought and these were sent to Jerusalem on camel back.

Hiram himself went on some of these voyages and lolled on Persian carpets and slipped cooling sherbet under an awning for protection against the heat of the tropical sun.

When Solomon decided to build his temple and his palace at Jerusalem he called for rare materials to adorn them. Ivory, silver, gold, sandalwood and incense for sacrifices in the Holy of Holies. The chronicles of the First Book of Kings recorded: "And King Solomon made a navy of ships in Etzion-gaber, which is beside Elath on the shores of the Red Sea.

And Hiram of Tyre sent in the navy his servants, shipmen that had knowledge of the sea . . . and they came to Ophir."

Shipmen that had knowledge of the sea. Navigators who must have had knowledge of the north-north-east monsoon, billowing then, as now, from December and veering to south-south-west in March. Bringing ships to the African coast of Zinj from areas lying across a seagoing arc extending from the present-day Bab-el-Mandeb by Aden right over to Indian Malabar and Cape Comorin.

Men slept on rugs spread under the stars and were lulled by the creak of ropes, the music of the wind in the sail and the foam creaming and hissing under the carved stern of the ship as they logged eight, ten, twelve knots over the vastness of the waters.

John Masefield, in words redolent with the tang of the sea, describes the early East African trade:

Quinquirime of Nineveh from distant Ophir.

Rowing home to haven in sunny Palestine,

With a cargo of ivory,
And apes and peacocks,
Sandalwood, cedarwood and sweet white wine.

Crossed pentacles on white and blue—the flag of Israel whips proudly in the breeze as ships bring in their bottoms not exotic luxuries as the men from the tribes of Asher and Zebulun brought, but industrial products such as refrigerators, air-conditioners, textiles and wearing apparel, cement, citrus fruits, fruit juices, wines and canned goods.

It is known from Arab history that two or three hundred years before the rise of the Prophet Mohammed, the whole trade of Arabia was in the hands of the Jews. Much earlier they were found as traders in Mesopotamia, Persia, Egypt, Cyrenaica, Tripoli and even as far afield as India.

It is known for certain that in one case (according to the historian Ch. f. Rey) they came in the wake of a great number of Koreishites, who came from Arabia to the present-day portion of Somaliland that was once British and established the Sultanate of Zaila.

Jews in considerable numbers came from Yemen and Mecca and, settling, became the traders of the community.

According to African tradition they were very able tradesmen and shrewd bargainers, trading with Abyssinia, Zanzibar and even Madagascar.

And so, as that first ship I saw slid into Dar es Salaam —the Haven of Peace — the whole came full circle and time past was enshrined in time present.

It was the wisest of all kings, Solomon, who once remarked that there was nothinng new under the sun.

Drenched by sunshine, steeped in history and surrounded on all sides by breathtaking scenery, Elath has rapidly become one of Israel's top tourist attractions. In fact, no trip to Israel can be complete unless it includes a visit to Israel's gateway to Africa and the East.

Only an hour's flying time from Tel Aviv, the Red Sea port of Elath offers some of Israel's finest facilities for sun - bathing, swimming, water - skiing, skin - diving and spearfishing. Comfortably seated on glass-bottomed boats, you can see the spectacular coral reef with its myriad of exotic tropical fish.

For sightseeing there are the Copper Mines of King Solomon at Timna, the ancient slave camps, Be'er Orah Oasis, now a desert youth farm, the Pillars of Solomon that rise spectacularly out of the wild Negev Desert, and the glorious sunsets over the Red Sea and the Mountains of Edom, which are transfigured into a magnificent pageantry of purple colours.

SEDER OF SLAVES

by DAVID ADLER

The following excerpt from master's thesis, presented to the University of Pittsburg, was published in the N.Y. Jewish Observer. Mr. Adler makes the case that the will to live and to observe mitzvot, even in the face of death, was an act of heroic Jewish resistance to Nazi tyranny.

It is understandable, writes the Nesivos in his commentary on the Hagadah, that a person who has been released from a lengthy imprisonment, would celebrate each year the day of his release in the company of his family and friends. But should he again be thrown into prison, it would be quite strange if he should one day invite his cellmates to a celebration of the day on which he once won his freedom. How then, asks the *Nesivos*, can the Jew celebrate the Pesach with joy in his heart, when he finds himself in a *Golus* even more bitter than that of Egypt?

To put the question in the perspective of the twentieth century, how were Jews able, in the grimness and misery of Hitler's concentration camps, to gather together secretly to celebrate the Seder and to call out:

He took us from slavery to freedom, from sorrow to joy, from mourning to festive days, from subjugation to redemption ...

Yet thousands upon thousands of Jews in the camps managed to celebrate the holiday of freedom.

There can be no Pesach without matzohs, but acquiring them was not simple at all. Even in normal times preparations started for the baking of matzoh several months before Pesach. In the concentration camps there were no bakeries; not even a clean place to work in, but the care was as scrupulous and the enthusiasm as avid as in a little Polish-town bakery on the eve of Pesach.

Many months before the *yom tov* arrived, small groups of Jews formed for the purpose of acquiring flour. It took planning, conniving, yes, even stealing, during a period of months, to acquire a few ounces of flour to bake several small matzohs.

This is how it was in Mauthausen, as told by Rafael Weiner in his memoirs on the destruction of the Jews of Bialystok:

> In the last difficult weeks that we spent in this concentration camp a group of prisoners was working at the railway station unloading wheat for the storage near by. They succeeded in stealing some wheat. The observant Jews among us exchanged their portions for the wheat. In this way, they accumulated a modest amount of grain which they ground in a most primitive way into flour. That is how they could bake a few matzohs and made it possible for several scores of Jews to celebrate the two Seders.

In some cases the Jewish inmates did not have to resort to measures of such drastic nature. They were fortunate to have in the camp kitchen a few sympathetic Jews who went out of their way to help. Mr. Simon Zucker, now a merchant in New York, tells of such an experience in camp Hobenstein near Chemnitz:

> We were lucky to have in the kitchen a chief cook and two of his helpers who understood what matzoh meant to us. Fortunately the German supervisor was not too smart and he left the running of the kitchen to the cooks. That is how we came with the following idea to the kitchen chief. 'For eight days we will not take our bread and instead of the bread save for us the flour for matzohs.' He agreed to this plan and two days before Pesach he cleaned and *kashered* a small stove and with his helpers baked a number of matzohs for us. Of course, the amount of matzohs we received was of far less nutritional value than the bread we were to receive. Actually we were even more hungry than usually, these eight days, but how wonderful a feeling it was to be able to eat matzoh in a German concentration camp. We had a feeling of being part of something and as one of us put it: *"Matzohs are now being eaten by millions of free Jews in New York, Tel Aviv and Jerusalem. Hitler did not conquer the world —and he will not—and one —day we will also be free."*

Of course not all devout Jews were lucky enough to have matzohs for Pesach. Many of them celebrated, not by eating, but by abstaining from eating. If they could not celebrate Pesach by observing the mitzvoh "Seven days shall you eat matzohs," they at least tried to fulfil the other part of the same mitzoh "you shall not eat *chometz*." Various means were found to get some nutrition into their starving bodies during these days. Complicated deals were made with non-Jewish prisoners to exchange the bread and the soup for permissible foods like potatoes, sugar, etc., products some non-Jews received in packages from home or from the Red Cross.

A prisoner of Buchenwald tells this story:

> In our block 66 in Buchenwald there were many Jews who decided not to eat bread during the eight days of Pesach. Several rabbis attempted to dissuade them and told them explicitly that they are under no religious obligation to do so. Nevertheless, they had made up their minds and nothing could sway them. They entered into deals with non-Jews and exchanged their portions of bread for potatoes. Others kept for weeks the little bit of sugar which they found in the packages received from the Red Cross.

This account touches upon a very interesting point. According to Halachah a Jew need not endanger his life to observe most mitzvohs. The Talmud states *Onas Rachmana patrai*, one who commits a forbidden act under duress is guiltless. But in the Nazi camps, observing mitzvohs was more than just the fulfillment of a religious obligation. It was for the Jew his way of defying the Nazi beasts who wanted to crush him in body and in soul.

This was the inner meaning of these sacrifices which religious Jews brought on the altar of their faith, above and beyond what their Torah asked of them. And nowhere did it express itself so forcefully as in the celebration of the Seder nights in the dark corners of the camp barracks.

Wherever they were, with or without matzohs, with or without Hagadahs, in camps occupied by Jews only or in camps filled with people of different faiths, Jews sat down to the Seder and proclaimed: *Hashata avdai, leshono habo b'nai chorin,* 'this year we are slaves, next year we will be free men.'

Instead of a richly decorated table, the scene in the Landsberg camp was a fourth-story bunk in a remote corner of filthy barracks. Instead of sweet wine there was a bitter *ersatz* which the German called coffee. And instead of the family, a group of people from all four corners of Europe. A former prisoner of the camp describes the Seder:

> On the afternoon before the first night of Pesach, we made the last preparations for the celebration of the *yom tov*. A board served as a table. From burned sugar and water we made artificial wine . . . We finally sat down and started saying: *Ho lachma anya,* 'this is the bread of affliction.' When we came to the phrase *L'shono habo b'nai chorin* —'next year we will be free men,' something extraordinary happened. A pale young boy started shouting with all his might, 'Stop!' Everybody turned his face to him. With moving voice he turned to us: 'Brothers, we cannot wait any longer. Let us change the phrase; instead of "next year" let us say "this year" we will be free.' We all answered, *Omain*. On the day of the 27th of April we were freed by the American army. The liberation date coincidel with *Pesach Shaini*. On that day we reminded ourselves about the last Seder in Landsberg and about the pale boy who didn't want to wait another year.

In the concentration camp at Skarzisk:

> At the head of the table sat the *Rebbe* of Radoshitz, without a beard and without his traditional chasidic garb. The Germans took away from him his external splendor, but they could not take away the holy glow of his eyes, and they were shining so brightly that they penetrated the darkness of the barrack and brought light into our hearts. 'This is the bread of affliction'— the Rabbi's voice echoed into the emptiness of the barrack. Those who were far away started to surround his table and we all repeated after him. This year we are slaves — next year we will be free men . . . His face is now wet and we don't know whether this is from perspiration or from tears. We can all feel however that his mind is wandering far away. Maybe to the glory of the Pesach holiday at his home; to the joy that was so brutally torn away ... We ate some pieces of matzoh which we had baked with fear as an ingredient. We gave some pieces to the others. It wasn't much; our stomachs cried for more, but we quieted them with the beautiful and joyous songs of the psalms. These familiar melodies brought back old sweet memories. As much as our heart was full we could not raise our voices because we might wake the Germans ...

In Buchenwald the Pesach of 1945 was celebrated all over camp:

> There were two camps in Buchenwald in 1945. The old camp occupied with old inmates and the new camp where the new arrivals, which came in every day because of the evacuation of the camps in the West and East as a result of the German retreat on both fronts. In both parts of the huge Buchenwald camp, Pesach was widely observed by many hundreds of Jews. I remember distinctly how prisoners from the old camp whose movements were not so restricted came in to our barrack No. 66 in the new camp and brought Rabbi Avigdor a few small matzohs, which he distributed among those who made up their minds not to eat *chometz on Pesach*. I was not one of them because Rabbi Avigdor forbade me to abstain from eating because I was so weak that I could hardly move. Nevertheless, I decided at least not to eat *chometz* on the first night of Pesach. I was fortunate that a Catholic priest from Poland, knowing about the coming holiday, gave me on that day a few cooked potatoes. With this treasure in my pocket, I went to celebrate the Seder in the other part of block 66. It was not much of a Seder. Although 35 people assembled in order to celebrate, we could not sit together at an improvised table because we were afraid of the S. S. who might drop in at any moment.
>
> We squeezed in between the four stony bunks and said the Hagadah. We had one Hagadah and we passed it from hand to hand. Each one of us said a short prayer, then we shared with each other the potatoes we saved for this occasion. We wished each other with tears in our eyes next year to be free men and we silently departed. I heard that in block 67 which was the children and youth block, the Seder is being celebrated in a more joyous way. Most of the occupants of the block were Jewish children ranging in age from nine to sixteen years and they were not so much afraid as we. I sneaked into that block and what I saw there was something I will never forget: They were sitting in small groups inside the bunks and saying the Hagadah. The quiet chant of the familiar songs by these youngsters moved me to tears. From one corner I heard a ten-year-old boy, with a chocking voice, addressing the Four Questions to an older boy. Tears burst into my eyes. This could have been my little brother asking the Four Questions of my father or one of the other of the millions of Jewish boys and girls who just a few years ago made the Seder night such a joyous occasion. I moved to another bunk and there I heard a young boy telling his friend the story of Pesach. Until this day I cannot understand what gave these children the power to cling so tenaciously to the faith of their fathers in face of all that they went through, and of the dangers that they still faced."

Those Seder celebrations might not have been spectacular events like rebelious acts of sabotage, armed resistance and so on, but they required no less moral faith and courage. It was a mode of resistance which in the final analysis contributed to the survival of those whom Hitler had sworn to wipe off the face of the earth.

How was it possible for Jews living in such misery to gather to celebrate the Seder? —the *Nesivos* answers the question. When a Jew knows that the same God who took him out of Egypt will one day soon bring a new *Geula*, then even in the darkness of slavery he celebrates *Yetzias Mitzrayim*, the day of his freedom.

Jerusalem • by Israel Emiot

I never saw you, my city, but you were for me
Reality seen in dream.
At my cradle with the little goat of gold
And the almonds and raisins that I was told
Would be the reward for studying Torah,
My mother's one dream for me of old,
You too stood there, my town.
And in the Hedar, in winter nights
As sad as my Rabbi's chant where he
Wonderfully sorrowfully
Over the death of Mother Rachel wept,
You stood, Jerusalem, so close to my heart.
Where do you, wonderful city, start?

Oh there, oh there, where we two stand and cannot cross,
My chum Reuben and I, the little stream
From which comes the wind, from which the birds come,
From which the astonishingly mysterious tale comes, ...
Of carts that without horses in the shafts go,
And there is a road to heaven, as along the earth below.

Later I knew you from the old collecting stamps.
For the funds to help the pious pilgrims in Jerusalem,
Three trees weeping by the Wailing Wall,
Weeping like my birch-tree here
That sway in the autumn-wind by the cross-roads.

Is nothing more left, father dear,
Than this wall here,
And the trees that grow out of it?
Nothing more, my child, nothing more at all.

Yet when a book came
From Jerusalem,
Because we stinted ourselves bread
And sent a few coins to the fund
For the pious pilgrims living in Jerusalem,
And we saw the words printed on
The title page—"Jerusalem, the holy town,"
His shrunken face with the bones showing through
Lighted up with an astonishing light,
And his old dim eyes shone bright:
"Come here, my son, look at this,
A new book from Jerusalem, come here and these pages kiss."

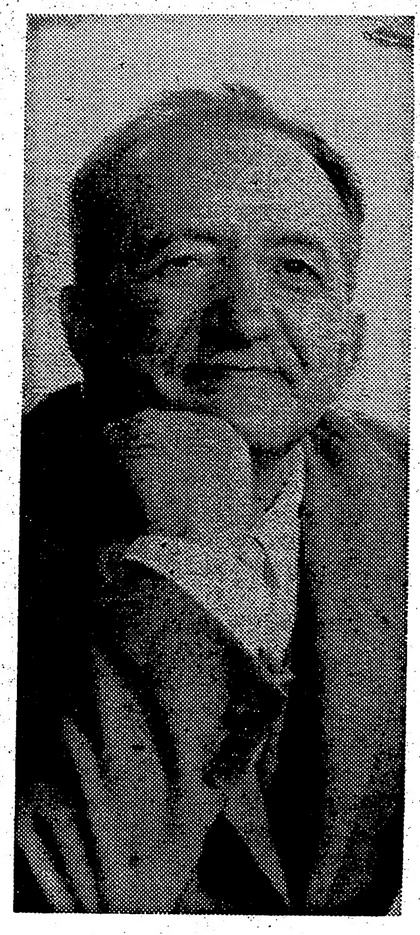
And all of us traders and shopkeepers,
Who barter everything in the world
Busy shopkeepers, penny-farthing souls,
One day in the year, when the great miracle comes,
And the shopkeeper a pure angel becomes,
When the Nielah prayer has set its mark
Of purification on our petty soul,
And it is sanctified, purer than pure,
Higher than the earth, to heaven nigh,
"Next year in Jerusalem," we cry.

Now you weep, town, as my childhood weeps,
That lies in the shadows somewhere in a distant land,
The cradle broken and the almonds long gone,
And the trees by the Wailing Wall too are gone.
Who will now weep Jerusalem's bitter lament?
My people are shopkeepers,
And it is easy for them to say "Yes,"
My people are shopkeepers the whole of the week,
And Jerusalem is merchandise, less than a town.

Less than a town in the Jewish land,
Because dream detests merchants and Jerusalem is a dream and a song,
Dream and tears, dream and tears,
Whole generations long.

Who will now weep for the great disaster
That has come upon my town that is only a dream?
And the mention of it like an evening prayer quivers and shakes
On Sabbath eve in the soul.
The Sabbath goes,
The dream goes.
My shop keeper people awakes!

(Translated from Yiddish: Joseph Leftwitch)



Poet Israel Emiot, now living in Rochester New York, was both a slave in German Concentration Camps and a prisoner of Stalin.

STORY OF RESISTANCE

by ISAIAH TRUNK

It often happens that a historical event of great magnitude becomes a symbolic, representative notion for a whole category of similar phenomena. The Warsaw Ghetto Uprising has justly acquired such a symbolical meaning of Jewish armed resistance to Nazism.

On a narrow space of several streets, during a short period of a few years, there accumulated so tremendous amount of human suffering and almost superhuman endurance, as to be unique not only in the history of the Jews but, perhaps, in the annals of mankind. As unique was the horror of human cruelty affecting the Jews in the ghetto of Warsaw.

It often occurs also that a great historical event overshadows with its glory and splendour smaller happenings of the same kind, and as time elapses these fall even further into oblivion. Today, almost every Jew knows about the Warsaw Ghetto uprising, but very few know about the resistance to the Hitlerite beast put up by Jews outside the Warsaw Ghetto, for there is no comprehensive popular work on Jewish resistance during the Nazi period.

This regrettable fact, which results from an unfamiliarity with the Churban-literature, is to blame for the enormous belief shared by the overwhelming majority, that the Jews were dragged to the slaughter like sheep.

To some extent the reason for such ignorance is that during the course of our history we did not worship and glorify physical strength. We did, however, glorify another kind of heroism and that was spiritual perseverance, the ability to endure torture and death in the name of an ideal —the heroism of Kiddush-hashem.

Jewish resistance to Nazism was particularly widespread in the eastern parts of Poland, in Lithuania and White Russia, where geographical conditions — the nearness of thick forests, swarming with partisans — made struggle with the enemy more practicable.

It is an established fact that organized, or spontaneous encounters with the Nazis and their helpers among the native population, took place in more than 20 ghettos in the mentioned areas, on the eve of, or during the mass exterminations. To be sure, this figure does not exhaust all of the incidents of resistance.

It often occurred in the Hitlerite period that events left no trace—the deed vanishing together with victim and witnesses. During these encounters a certain number of doomed Jews managed to escape to the forests, where they continued the fight.

Those who managed to break through the ghetto fence of barbed wire and escape to the woods were mainly young people, who had to face the hardest trials and merciless struggle (frequently in the company of non-Jewish comrades in arms).

But, in spite of the hardships and tragic conditions the Jewish underground resistance, both in exclusively Jewish partisan units, as well as in general, mainly Soviet, partisan units, played a significant role in the fight against the ruthless enemy.

Jewish participation in the armed resistance to Nazism was not a sporadic phenomenon, but an important factor in the life and death of many ghettoes in Eastern Europe.

It is worth mentioning that the Jewish partisans received recognition from an unexpected source—the enemy itself. In the top secret Nazi documents located in the "Berlin Collection" in the YIVO's New York headquarters the leading role of Jews in the general partisan movement in White Russia was strongly emphasized.

To ascertain in true historical perspective the behaviour of the Jewish population facing the Nazi murder machine, one should compare the behaviour of other ethnic groups under Nazi oppression.

The oppressed civilian populations of various ethnic origins, Poles, Czechs, Slovenes, Gypsies and others everywhere, faced, almost passively, the cruellest persecution.

The difference between the military might of the Nazis and the possibility of armed resistance on the part of civilian populations was so insurmountable, that the mere thought of resistance, as a means of changing the situation, became meaningless.

There was, too, another important diference—the greater ability of the non-Jewish fighters to procure arms. And still the decimated Warsaw ghetto was the first city in occupied Europe to rise in collective revolt against the oppressor.

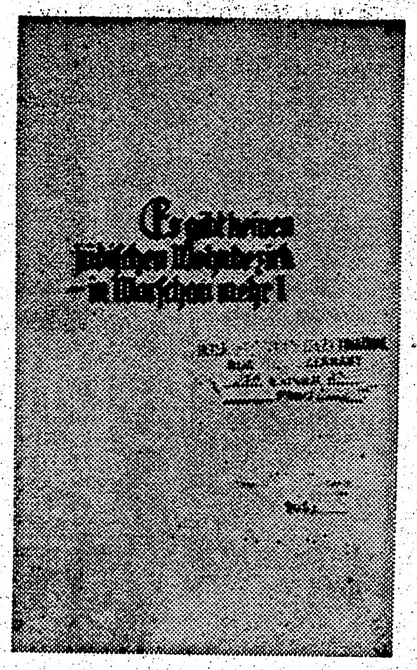
The uprising of the Polish population in Warsaw erupted a year and half later (August, 1944); in Paris, only when the Allied Army stood not far from her gates, and in Prague, the same.

There were no Christian uprisings in the concentration camps, where millions of inmates from almost every European country languished for years. Some of them (Buchenwald, Dachau, Auschwitz) even harboured clandestine resistance organisations.

The only known revolt in a concentration camp was the armed revolt of the Jewish Sonder-Kommando in Birkenau, sister camp of Auschwitz, on October 7, 1944.

The revolts by the Jewish inmates in the death camps, of Treblinka on August, 2, and in Sobibor on October 14, 1943 were, in regard to the circumstances under which they took place, unparalleled.

When we remember the 22nd Anniversary of the Warsaw ghetto uprising, we should remember, too, the thousands who, in ghettoes, camps and forests like the Warsaw ghetto fighters, fell in the uneven struggle with the most powerful enemy that we have ever encountered in our long history.



German Proclamation announcing the end of the Jewish uprising in the Warsaw Ghetto which began on the eve of Passover 1943.

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THE REAL HELENA RUBINSTEIN

by SADIE LEVINE

This interview with Mme Helena Rubinstein, who died two weeks ago aged 94, took place some years ago.

LONDON (JCNS) — Since I believe that one of the functions of the artist is to teach ordinary people like me to "see"; and since, therefore, I feel that one should look at the picture first and then at the thing or person painted; and since Helena Rubinstein was just a name on a jar to me — I took another look of her in the Tate Gallery before calling on her.

This, apparently, is what the artist saw: a strong, dominating personality, matriarchal, positive, very much the woman of big business. A woman who, after more than half a century in the business of cosmetics, still puts in an eighteen-hour day at it; who travels about 50,000 miles in a year attending to it; who employs 100,000 people, but nevertheless personally supervises everything connected with it, from proof-reading advertisements to consultations with her scientists in laboratories all over the world.

I am not an artist, and this is what I saw when she approached me in the lovely eighteenth-century house in Grafton Street which bears her name in neon lights.

A little old Jewish lady, a gentle soul, tired, rather bewildered. She had been televised, interviewed, photographed, columnised, whisked hither and thither. She had flown into London from China. She had talked to countless people about faces, health, posture. She had answered questions about her own face, her health, her posture .

Between you and me, I thought she would rather have been quietly sitting with her grandchildren at home.

Home? "I have too many homes. Far too many. A flat in Paris, an old mill near Fontainebleau, a country house in Greenwich, a little place in Grasse, a pied-à-terre in Melbourne an apartment in New York's Park Avenue."

The New York home is a showplace, I am told, scene of many important gatherings, venue of innumerable Jewish fund-raising activities.

"I support them all—all the Jewish causes. I cannot remember all their names."

There is, for instance, the Helena Rubinstein Art Gallery and Museum in Tel Aviv. A date in

(Continued on page XI)

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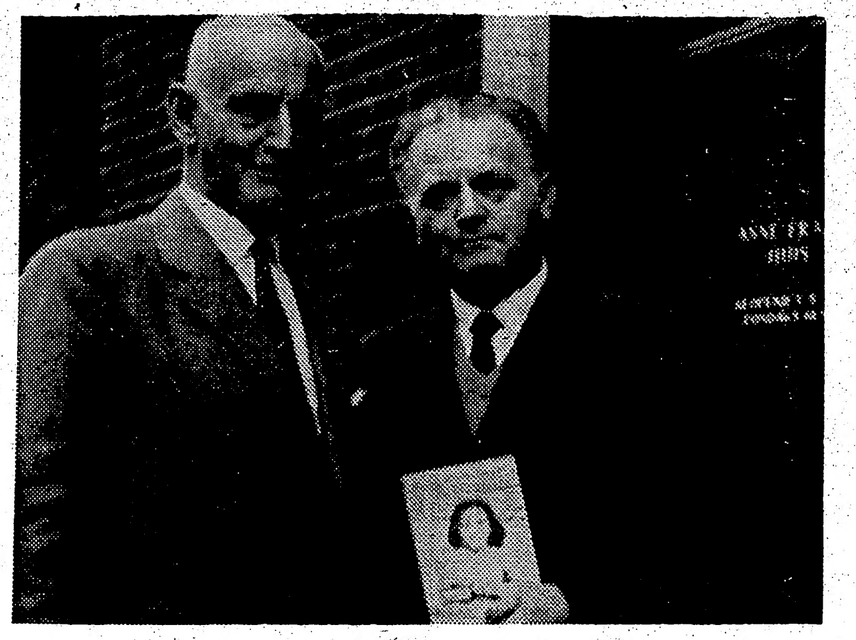
DOWNSVIEW

Who Killed Anne Frank?



Otto Frank, father of Anne, with CJN Editor M. J. Nurenberger at the Anne Frank House in Amsterdam.

Simon Wiesenthal, director of the Anti-Nazi Documentation Centre in Vienna and Otto Frank, father of Anne Frank, were interviewed on the Columbia Broadcasting System's program "Who Killed Anne Frank? — An Episode in the Twentieth Century," Walter Cronkite was the narrator and Daniel Schorr, the interviewer. Excerpts from the program follow.

CRONKITE: The search for the (Nazis') mass murder machine is literally a paper chase through records that the Nazis kept and assiduously tried to destroy. It is also a race against time, for the German criminal code — under which genocide is tried like common murder — sets a 20-year limit for indictment. The deadline is May 8, 1965, 20 years from the end of World War II in Europe.

Using sometimes half-destroyed documents, the Ludwigsburg investigators have rooted out 550 Germans to face German justice.

They have found them in unnerving places — a city police chief . . . and the chief of Chancellor Ludwig Erhard's security guard — who committed suicide after arrest. And the search goes on.

The trial of 22 officials and guards of the Auschwitz extermination camp has been grinding on for a year in Frankfurt, where Anne Frank was born. The defendants were small cogs in a big machine. Not here are bigger cogs — the last Auschwitz commandant, Richard Baer, who died awaiting trial, and Camp Doctor Josef Mengele, reported at large in Paraguay.

Camp survivors give sickening testimony of babies bashed against trees, of prisoners thrust alive into the incinerators. Still, a poll shows that 39 per cent of Germans oppose the trials.

Some defendants go home each day — free on bail because they are not accused of committing murder with their own hands. There will be more Auschwitz trials, but what will happen to the investigation when the May 1965 deadline is reached?

The West German governmen, amid controversy, has announced it will not extend the statute of limitations. Chancellor Erhard originally favored a five-year extension, but his Cabinet argued that changing laws to suit the government smacked of Nazi tactics. In Vienna, Simon Wiesenthal, self-appointed avenger who also helped track down Adolf Eichmann, tells why he favors extension.

WIESENTHAL: From the end of 1944 to the end of the war, the Gestapo, the police, all gave to the people, to the prominent Nazis, false papers.

SCHORR: Identity cards.

WIESENTHAL: False identity cards. And the families of these people made petitions for death certificates. Some of these people are really dead, but the other part is alive. And against these people is . . . is by the courts — nothing. No indictment. And after... one day after the limitation (ends), he can come to Austria or to Germany and tell: "Good Morning, I am alive."

SCHORR: So what you're saying in effect is that what could happen in May, after the statute of limitations expires, is that people could come out of the woodwork wholesale and defy justice.

WIESENTHAL: Yes.

SCHORR: Who are some of the people that you are still looking for?

WIESENTHAL: Prominent chiefs of big concentration camps. Now is too late to look — to search for little, for little murderers. A "little murderer" for me is a man who is only killing 200 or 300 people. And we have — not too much time for all this.

Yesterday I receive a letter; but I was waiting for this information 20 years. I receive a letter ... and through this letter I could not sleep this night. This letter was addressed for me — "Wiesenthal, Vienna, Documentcentralle."

In this letter, an old woman tells me the correct address of a man that I was searching for him. This was the murderer of my family.

SCHORR: Of your family?

WIESENTHAL: I could not . . . I could not speak about it because . . . I am . . . today under . . .

SCHORR: Stress.

WIESENTHAL: Yes.

SCHORR: This is one case that's a little more than the education of the next generation.

WIESENTHAL: Look, I will tell you about education. This was a few years ago, and before the holiday, my daughter comes — was 12 years old — and tells me: "Why we have not . . . all . . . All girls from the school go for holidays to tante . . . to grandmother's, to grandfather's, or to other relatives. Why we—I—have no relatives?" You know what this is to hear from your own daughter, this ... this question?

SCHORR: You've given a great deal of your life to this work. What's your motive? Vengeance for six million Jews?

WIESENTHAL: No, no, no, I tell you a little story. Last year I was in Milano and I have an appointment with friend and I tell him so: "You are religious man, and I am also a religious man. And after our death, we will meet all those people was killed by the Nazis. And they ask you, 'What you are doing after the war?' You tell them, 'I was making a big factory for jewelry', and you. 'I was . . . a manufacturer of textiles!' And I will tell them, 'I didn't forget you...".

* * *

OTTO FRANK: We'll never be at rest in our inner feelings. We can't just forgive. We can never be satisfied with all those — with the treatment of all those who were really the murderers, knowing what they did.

SCHORR: Mr. Frank, your daughter wrote in her diary that she believed in the goodness of all men.

FRANK: Well, my daughter was at an age of great idealism, but I think she didn't mean that. She thought there is some good in every man and I am an optimist, too. I try to find the good in every man, but we know how many bad people exist. You can't forgive those who really are murderers. This is going too far.

SCHORR: So you want this investigation to go on and on and the trials to go on and on until every last man who might have had something to do with it is found and prosecuted?

FRANK: I think yes.

CRONKITE: Many Germans recoil before these trials. But Chancellor Erhard says they must run their course before Germany can be considered fully rehabilitated.

Who, then, killed Anne Frank? Hitler and his system, say the Germans; but a system that depended on willing executioners and the obedient compliance of millions who heiled Hitler and did nothing.

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A Memoir

WINNIE and THE RABBIS

by FLORIAN SOKOLOW

An extract from Mr. Florian Sokolow's book to be published soon.

Towards the end of March, 1921, an impressive ceremony took place on Mount Scopus, a ceremony which the inhabitants of Jerusalem remembered for a long time. It was difficult to choose a more fitting place and more fitting scenery: biblical panorama in all its splendour, every part of which reverberated with the echoes of ancient history. The Mountains of Moab, the Dead Sea, the monuments of past history, the sanctuaries of the three great religions.

Since early morning, all roads leading to Mount Scopus were full of people. The Vaad Leumi called on all the population of Jerusalem to participate in this ceremony, arranged in honour of Winston Churchill's visit. Churchill was then Colonial Secretary and his office was responsible for Palestine.

Churchill's visit was of great importance. Ten thousand people gathered to welcome him, and Jewish school children marched under the banner of their schools while Jewish scouts kept order. Many things remained to be discussed and settled, and my father Nahum Sokolow came specially from London to be there.

On the platform decorated with Zionist flags and the Union Jack, sat representatives of the Rabbinate, the Palestine Commission, the Vaad Leumi and all the Jewish institutions. Among them was my father. Mr. James de Rothschild and other distinguished guests were also there. Churchill arrived, accompanied by the High Commissioner for Palestine, Sir Herbert Samuel.

The ceremony started with the presentation of a Sefer Torah to Churchill by Rabbi Kook and Rabbi Jacob Meir. Sokolow delivered a short address: "Jerusalem," he said, "must become a bastion of peace. Should you ask me whether I desire peace with the Arabs, I would answer: No! Peace is not enough! We desire friendship and brotherhood. The Arabs are, just as we are, children of Abraham, and Abraham was an incarnation of hospitality.

"Look", he said, pointing to the Dead Sea, "Sodom was once there, a city which refused hospitality, and it was, therefore, razed to the ground. Eretz Israel will not be like Sodom. We shall open our gates to all. It is quite possible that the realization of our plans will take a long time, but that will allow us to grow even deeper roots".

"Sir," he said, turning to Churchill, "we beg you to plant a tree on Israel's soil as a symbol of this gradual process. Let it grow and flourish as our great idea."

Churchill was deeply moved. He thanked Rabbi Kook and Rabbi Meir for the Sefer Torah in which, as he said, the truths of all enlightened mankind are contained and which is the common heritage of both Christians and Jews. He would keep it as a treasure for his family and his heirs. Great Britain would never abandon the Balfour Declaration and he wished every success to the Jewish National Home, expressing the hope that, in the shadow of the tree he was about to plant, all those who wished it would find shelter, and that it would overshadow all the quarrels and misunderstandings. Then, with the help of Sir Herbert and Sokolow he planted a palm tree. The ceremony made a deep impression on all those present.

There was a feeling of confidence among the Jews in Palestine. The economic situation was favourable. Relations with the Arabs were improving; not much attention was paid to agitation among some sections of the Arab population of Palestine which, some time before, at the Congress in Haifa, had raised slogans against the Jewish National Home, and had demanded an immediate stoppage of Jewish immigration.

They submitted a memorandum to Churchill, who spoke to them sharply and categorically rejected their demands. At the same time, he received a delegation of Bedouin sheiks, who declared that they condemned the attitude of the Congress. Sokolow had a long meeting with Churchill, which was quite satisfactory.

At the same time, the Emir Abdullah came to Jerusalem to confer with Churchill. The leaders of the Haifa Congress tried to swing him to their side. His answer was very diplomatic: "By my steps you will see my aim". His steps led to Government House, where he was the guest of the High Commissioner.

Abdullah, who was accompanied by the famous Colonel Lawrence, took part in the receptions and military parades. He had every reason to be in a good humour, having been then promised Transjordania, which was to be separated from the Jewish National Home.

All these ceremonies took place a few day after Purim, a fact that was also conducive to mellow feeling among the Palestinian Jews. The settlements sent handsome holiday gifts to the High Commissioner and to Churchill — baskets of oranges, honey, olives, almonds etc.

Churchill visited the settlements, where he was enthusiastically received. He expressed his appreciation of Palestine wines, and painted landscapes, and everywhere spoke with great sympathy for Zionism.

The idyll did not last long.

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MAN BEHIND THE DEAL — Rainer Barzel, leader of West Germany's largest party, is reported to have impressed upon Chancellor Erhard the necessity for an agreement with Israel.

EMBASSY WILL BE IN COLOGNE

COLOGNE — When Israel opens her embassy in West Germany, it will be in the building of the Israeli Mission here, it was announced this week.

The building was erected after the Reparations Agreement between Germany and Israel was signed in Luxembourg in 1952.

HELENA RUBINSTEIN

(Continued from page VIII)

her crowded itinerary to which she is eagerly looking forward at Graham Sutherland's painting is the opening of this $200,000 building next spring.

We talked about her girlhood in Cracow as a medical student, her days in Zurich University as a student of chemistry, her early business venture in Australia.

But there were people waiting to see her. She was due in Paris next day.

There was only time for a word about beauty, which is, after all, her business.

"No woman in the world can keep the skin of a child without constantly taking care of it. But beauty comes from within, first.

"Be calm, serene, happy. This is your best foundation," said Helena Rubinstein, this motherly little old Jewish lady, who had miraculously, in the space of one short meeting, become, for me, the talking reproduction of that powerful picture in Tate Gallery.

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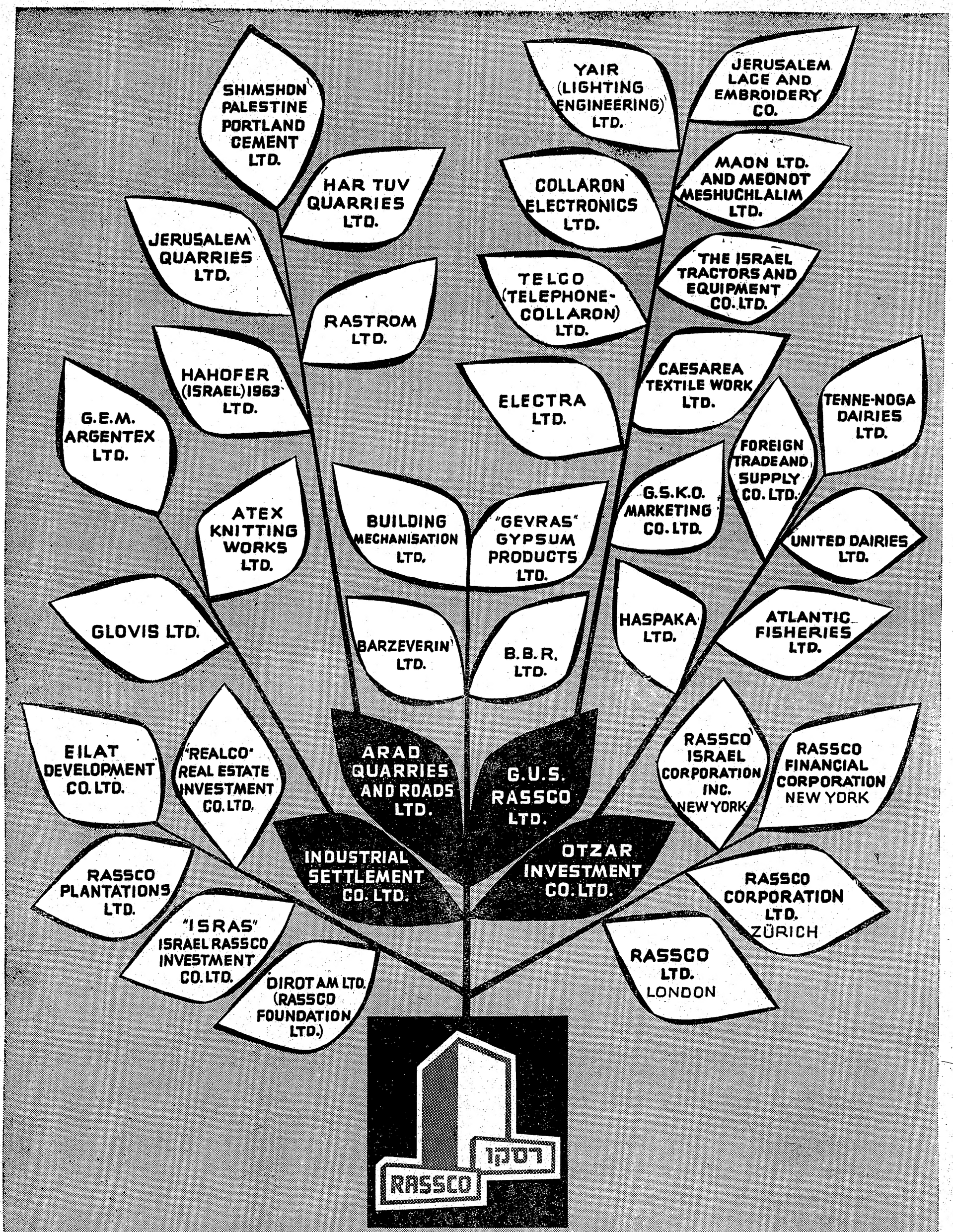

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